Scutum Regale;

THE

Adams 8.66.8

OR

Royal Buckler;

VOXLEY

A

Who most wickedly murthered

Lecture to Traytors;

CHARLES the I;

AND

Contrary to all Law and Religion banished

39 MONARCH of

CHARLES the II

GREAT BRITAIN, &c.

Salus populi, Salus Regis.

LONDON, 1660. 6c

96.709

The Epiſtle to the Reader.

THere have been ſo many *Wolves* in ſheeps-cloathing, and ſo many *Innocents*, by the reviling tongues of their Enemies, robbing them of their good names as well as of their good eſtates, made *Malignants*, in this our worſe than *iron age*, that I know not what *Epithite* to give thee; If thou art an Honeſt man, *Rara avis in terris*, I invoke thee to be my Patron; If thou art not, *Noli me tangere*. But ſince St. *Auſtin*, once perhaps as zealous a Reprobate as thy ſelf, was converted by looking on the Bible by chance, I will not prohibit thee from eating of this fruit: Though, I believe, to think that thy view of my Book will work the like converſion on thee, is to have a better opinion of thee and the Book, than both will deſerve: For, though an Angel ſhould come from heaven, or a man ariſe from the dead, yet could he not perſwade our *hot-headed Zealots*, but that they did God good ſervice, even when they rebell

against his own *Ordinance*, transgress his *Commandements*, murther their *Father*, the KING and pollute their once flourishing *Mother*, the CHURCH. Before this prodigious offspring, like *Vipers*, destroyed the *Mother* by their birth; The *Jews* indeed murthered the Lord of life, because they did not know him and therefore thought it was pleasing to God. But wo be to them, who did not only with *Ham*, see their Fathers nakedness, and reproach him, but commit *Paricide*, see his heart, naked and call the multitude to laugh at it, — *Et quo discordia Cives produxit miseros?* O the miserable effects of seditious men! Who shall now cure the *Kings evil?* Or who shall cure the evil of the People? O purblind *City*, how long will you enslave your selves to ravenous woolves? who by their often changing of their feigned Governments, do but change the thief, and still your Store-houses must be the Magazine, to furnish them with plunder. You must never look to enjoy your lives, estates, or Gods blessing, with the fruition of your Wives, and Children, before your lawfull King and Soveraign *CHARLS* the II. unjustly banished by Rebells, be restored to his Crown and Kingdom; For what Comfo-

ca-

n any honeſt or conſcientious man take, in
ny thing, ſo long as he ſeeth his own native
rince, like King *David*, driven from his own
tural inheritance, by the unjuſt force of a
ultitude of Traytors, both to God and their
ing? Who *Judas*-like, acknowledging his
aſter with a kiſs, ſo they ſwore with their
outhes, that King CHARLS the I. was their
ly lawfull King and Soveraign, and had the
preme power over them all, and then deli-
red him to the Sword-men, who came out
ith Clubbs and Staves againſt their Sove-
gn, as againſt a Thief: and as the Jews did
e Lord our Saviour, whom they did not ac-
owledge to be their King, otherwiſe they
ould not have done it; Theſe men murthe-
d their dread Soveraign, whom they all ac-
owledged and vowed to be their only King;
xcelling the Jewes only in wickedneſſe.
herefore, ſince by the Laws of the Land,
ere can be no Parliament without the King,
hat difference is there between a Protector,
d one of their Parliaments, but only num-
er? For their Protectors are but the head
ieves, and their Parliaments but a headleſs
ultitude of thieves: For ſo long as the Roy-
Progenie of CHARLS the I. (which God

long preserve) remain alive, all other ou
Governours besides them, will be but Re
bells, Traytors, and Tyrants, let them ca
themselves a *Free State*, or by what name
they please, & continue until the worlds end
Therfore rouze up Citizens, and take courage
How long will you be the common *Hackne*
to be ridden by every one that will strid
you? How long shall your *Sa*
St. *Pauls.* *ctuary* be made a *Stable* and De
for *Thieves*? Shall your Stree
blush with the blood of *Prophets*, and with th
blood of your *Citizens*, and will not yo
change your colour? where is the reverend
Doctor *Hewyt*, that *Glory* of your *City*? tha
Glory of all Christians, that *Glory* of the whol
World? whose fame shall out-live the Sun
and his renown shine longer, and brighte
than the Moon, or the lesser Stars! *Casa*
the Usurper was wont to say, *Si violandum e*
jus, regnandi causa esse violandum, That if it
lawfull to forswear one self for any Cause, th
Cause of gaining a *Kingdom* is the most law
full. But there are those amongst us, wh
have turned the *Supposition* into a *Propositio*
and confidently by their practice affirm, tha
it is lawfull to forswear one self for *any thing*
and

nd most sacred to be *forsworn*, if by the per-
ry a Kingdom may be gained. But I will
ot touch the Soars which lye raw before e-
ery mans eyes, only this will I say, which
very one knoweth to be true, that no King-
om in the World was so happy both for
eace and plenty, law and religion, and all
ther good things, as our Kingdom of
ngland was, whilest due obedience was
wfully paid to our Soveraign Lord the
ing, but now the King being murthered
nd all goodness with him, no Nation under
he Sun is more miserable, and so it will con-
inue untill *King Charles* the second be resto-
ed to his Crown. The Sword of Gods word
ught only to fight for Religion; the Iron
word of Rebels did never establish Christian
eligion, nor ever will set up Christs King-
om, especially if it be unsheathed against
Kings by their Subjects. And to satisfie all
Objections whatsoever against my writing, I
nswer, *Si natura negat facit indignatio versum*:
t was not to shew my self to the world (for
s in Tempests, so in our daies, he is best
who is seen least abroad,) But it was to shew
nd prefer the Truth, which hath been laid a-
leep by the Charmes of our Sins: For *to*

*Jo.*18.37. *this end was I born, and for this cause came I into the world, that I should bear witnes to the truth,* & every one that is of the Truth will hear the voice of the truth when I saw the many revolutions & turnings of men, like Weathercocks, being presented almost every day, with new, strange, and various shapes and forms of Government, it caused me more diligently to search after the true reason of our changings, wch I found to be our Sins, and the absence of our King, & also which was the best kind of Government, which I found to be *Monarchy*, and that all trayterous Tyrants *sine titulo*, might most lawfully be killed by any privat hand; but Kings only by God. Truth often getteth harred, and it is the doom of serious books to be hooted at by those who have nothing else to do but to scribble Pamphlets: Every one judging according to his capacity or affection. And as Men, so Books are pressed to war *Ad prælium tanquam ad prælium*; But *Nulla fides, pietas ve viris qui castra sequuntur*, there is as little credit as piety to be found in *Swordmen*, and so their calumny will not prejudice me in any wise mans judgement. The good of my Country, and the settlement of our Distracted

on

ns is the thing which I aim at, (let *Momus* arp while his Teeth ake) which Settlement will never be untill *Right* overcomes *Might*, nd every one be established in his own a-gain; For what man hath been secure and mmutable since the great and wicked change?

Sen. *Quem felicem Cynthia vidit,*
Vidit miserum abitura dies.

He that shone like the Sun in the *Morning*, was clouded like Night in the *Evening*; a *Protector* one hour, and glad to be *protected* the ext. God oftentimes curseth with the same ins which were committed against him. *Pharoah* hardened his heart the first time for his *Pleasure*, God hardened it the next for his *Destruction*. We changed our *Government* once o please our wicked *wills*: God hath changed t oftner to purge our impious *Sins*. But

Jam satis terris nivis, atque diræ
Grandinis misit pater, & rubentè
Dextera sacras jaculatus arces,
Terruit urbem.
Terruit gentes.

Enough of hail and cruel snow,
Hath *Jove* now showr'd on us below,
Enough with thundering Steeples down
Frightned the Town
Frightned the World.

O thou God of Order, now hold thy pu
nishing hand, cement our Differences, an
unite the lines of our Discord in the true *Ce*
tre. Let *Charls* the 2d. our *Augustus*, and *Cæsa*
Successor, revenge the bloody Murther
Cæsar. O most worthy *Augustus*, our on
lawfull Soveraign, be thou a stay to our fa
ling Kingdom, *Patiens vocari Cæsaris ultor*, d
thou hasten to be *Cæsars* Revenger, and th

Serus in cœlum redeas, diuque
Lætus interfis populo Quirini,
Neve te nostris vitiis iniquum,
Ocyor aura

Tollat, hic magnos, potius triumphos,
Hic ames dici pater, atque Princeps,
Neu finas Medos equitare inultos,
Te duce Cæs

R

Return to Heaven late we pray,
And long with us the *Britains* stay,
Nor let disdain of our offence,
Take thee from hence.

Love here victorious, Triumphs rather,
Love here the name of Prince, and father,
Nor let the Rebels scot-free ride,
Thou being our Guide.

Which is the continual Prayer of

Your Graces *most humble, true, faithfull and obedient Subject, and most dutifull Servant*, usque ad aras.

Cimelgus Bonde.

ERRATA.

ERRATA.

THe times are full of errors, Parliament themſelves have erred, therefore pardo the *Errata* of the Printer. Some Letters, n ſome words are left out, and wrong ones p in their room: What then? our Noble nay our King himſelf, hath been diſ-throne and wrong ones, The Shrubs, their Servant have intruded, and uſurped their places: Th *Rump* ruled the whole Body, the Feet g above the Shoulders: And untill the He fully enjoyeth its preheminence, and Prer gative over the inferiour Members, expe no Amendments either publick or privat But ſince our Age hath more need of a B than Spurs, adde (*bit*) to the end of the 2 line, fo. 6. line 9. fo. 42. *Munera*. l. 21. f. 4 *of*, inſtead of *for*. l. 22. fo. 174. read *Cou ſuch attempts*. In the Latin Verſes, read *cuj* and *fonte*, in the two laſt lines.

THe *Contents of this Book you may find* fo. 20, 28, 40, 54, 65, 73, 86, 106, 11 132, 192, 204, 210, 219, 267, 361, 376.

And since the last in execution, is the first the intention: I must request the Reader begin with the last part of the Book, and d with the first part in his rea- ng: And if he meet with any harp and tart laguage, let him member the Persons whom concerns, whose Actions ere more base than the most pping and satyrical pen could rehearse. For hat villany so great as for Subjects to mur- er their gracious King? Oh Heavens! could e Godly do this? Do this? Yes root up r Laws and Religion, destroy our Church, d murder our Prophets, with many thou- nds of their innocent Brethren, and yet be counted Saints too: But from such Saints ood Lord deliver us, who took away the ings and Bishops lands, and then voted them apistical, and dangerous to the Church and ommon-wealth.

* —Nam quis iniqui Tam patiens orbis, tam ferreus ut teneat se?

It was *Naboths* Vineyard which made him Blasphemour: and *Jack Presbyter* would ne- r have made a Covenant to extirpate *Episco- cy*, as contrary to the *power of Godliness*, had ot the Bishops had Land, and the Presbyter uch Pride, and more of the form, than of the

power of Godlineſs in him. But *Multa cadun*
inter calicẽ Supremaq; labra, the Independent
ſtept between home and him, got the honor o
cutting off the Kings head, and took to them
ſelves the Revenues of both King and Biſhop
So that now *Iohn* could relliſh a King, and th
Office of a Biſhop: I like his Appetite wel
but I pray God he do not ſpoyl the meat i
the chewing it.

But renowned General *Monk* hath no
cheared us with the hopes of
* A good Remedy, but a bad Cure.
* Free-Parliament, which wi
put a period to our miſeries
that is, they will bring in o
exiled King, without whom, they will be b
a Gallimaufrey of Confuſion, increaſing, n
diminiſhing our Diſtractions: for no Parli
ment, without the King. And no doubt b
our famous General holds the Scripture C
nonical, and will never diſſent from his F
ther *Solomon*, who thus teacheth and co
mandeth all of us,

My Son fear thou the Lord and the King, a
meddle not with them that are given to chan
for their calamity ſhall riſe ſuddenly, and w
knoweth the ruine of them both? Prov. 24. 21, 2

To the Author of the *Royal Buckler*, or a *Lecture* to *Traytors*.

TO speak what ev'ry one desires, and in a strain
That suits with ev'ry Hearer, is no pain;
To trouble to profess the bloody Creed
Of Mahomet, *among the Turks; no need*
To be afraid amidst ones friends; but he
That talks of Virtue, before Villanie;
Who can be Christian, *among the Crew*
Of Sectaries, *and bid defiance to the* Jew;
He that i'th worst of Times dares to be good;
Like Capel) *seals his* Ligeance *with his* Blood;

Can

Can ſtrive againſt th' impetuous wind, and wave,
And all their joynt-conſpiracies outbrave;
In ſpite of Fortune reſolutely ſtand
To argue with a bloudy, treacherous Land;
That Man's a Man *indeed; can ſtoutly cry*
Hoſanna, *when the Throng ſayes* Crucifie.
Sir, ſuch are you, and ſuch your Lines, to whom
Or to your ſhrine, Poſterity ſhall come
Laden with Laurels: and the little brood
Of them whoſe hands were in their Prince's *bloud,*
Shall juſtifie thy Book; *and read therein*
Their own Misfortunes, and their Father's Sin:
Shall read the Miracles of Providence,
And borrow matter for Romances *thence.*
Thus (Sir) your Pen ſhall to your ſelf create
A Monument, beyond the Pageant ſtate
Of breathleſs Oliver; *or thoſe Poor* * *men,*

* The Rump, &

bat rul'd *and* dy'd, *and* rul'd *and* ſtunk *agen.*

ebellion for a little moment ſhines,

t ſeldom with a brave applauſe declines:

'Tis only Truth, *and* Loyalty *can give*

Reſtoratives, to make a Dead man live.

T. F.

TO HIS

Most Sacred MAJESTIE

Charls the II.

THE MOST

Legal, Hereditary, and most Glorious (even for his Sufferings) by the Grace of GOD (not of the People) King of ENGLAND, SCOTLAND, FRANCE, and IRELAND, Defender of the FAITH, &c.

Hor: *Quo nihil majus, melíusve, terris*
Fata donavêre, bonique divi:
Nec dabunt, quamvis redeunt in aurum,
Tempora priscum.

Dominus Providebit.

THE
HISTORY of PHAETON,

Being only a Flouriſh, *or* Præludium, *to the ſubſequent more ſolid diſcourſe; Wherein, implicitly, the temerarious appetite of Subjects to their dread Soveraigns Crown, is refuted and condemned; The gracious Conceſſions, unparalleled goodneſs, and fatherly indulgence of our late King, to his over-bold Subjects, manifeſted, and the ſad effects of uſurpation laid open, with the Traytors* Epitaph. Phœbus *repreſenting the King, and* Phaeton *the hare-brained people.*

Loquar? an Sileam? timor hoc, pudor impedit illud.

Shall I ſpeak? or hold my *Peace?* How ſhall
we ſing the *Lords ſong* in a ſtrange Land?
And how ſhall I hold *that* which
is not to be found?

WHen raſh *Phaeton*, being mounted on the ſoaring wings of arrogance and preſumption, attempted the Kingly Government of his royal Fathers *Chariot*, fit for none, but ſuch powerful, and well-inſtructed *Monarch* as himſelf. For

Ovid lib. 2. ——— *Non eſt tua tuta voluntas,*
Magna petis Phaeton, *& quæ non viribus iſtis*
Munera convéniunt, nec tam puerilibus annis.
Sors tua mortalis, non eſt mortale quod optas:
Plus etiam quam quod ſuperis contingere fas eſt,
Neſcius affectas; placeat ſibi quiſque licebit.
Non tamen ignifero quiſquam conſiſtere in axe,
Me valet excepto. Vaſti quoque Rector Olympi,
Qui fera terribili jaculatur fulmina dextra,
Non agit hos curros: Et quid Jove majus habetur?

Thy wiſh is naught, What's ſo deſir'd by thee,
Can neither with thy ſtrength, nor youth agree.
Too great intentions ſet thy thoughts on fire,
Thou, mortal, doſt no mortal thing deſire.
Through ignorance, affecting more than they
Dare undertake, who in Olympus ſway.
Though each himſelf approve, except me, none
Is able to ſupply my burning Throne.
Not that dread Thunderer, who rules above,
Can drive theſe wheels: and who more great than Jove?

Thou ſeekeſt after that which humane power neither can, nor ought for to atchieve. Thou art ignorant of my power, and too much preſuming on thine own; I am no Officer of truſt, deputed by the common rout, but hold my juriſdiction from above. It is not for Mortals to aſpire, and fooliſhly to covet ſuch ſacred things. There is none but I capable of this dignity. It is I that am the anointed, and crowned King by cæleſtial de-

cree,

cree, and therefore am not to be dethroned by terrestial innovation.

At tu, funesti ne sim tibi muneris auctor.
Nate cave, dum resque sinit tua corrige vota.
Then, lest my bounty, which would save, should kill,
Beware, and whilest thou maist reform thy will.

Be wise my Son in time, and lest thou prove a felo de se, banish from thy thoughts this desperate and fond appetite of thine, to take my princely reigns of Government into thine unadvised hands.

Non honor est; pœnam Phaeton *pro munere poscis.*

It is not honour, but disgrace and thy utter ruin, which thou so greedily huntest after.

Scilicet ut nostro genitum te sanguine credas,
Pignora certa petis: do pignora certa timendo.
Et patrio pater esse metu probor: aspice vultus
Ecce meos: utinamque oculos in pectore posses
Inserere, & patrias intus deprendere curas:
Denique quicquid habet dives circumspice mundus:
Deque tot, ac tantis cæli, terræque, marisque
Posce bonis aliquid, nullam patiere repulsam:
Deprecor hoc unum, quod vero nomine pœna est.

A sign thou crav'st, that might confirm thee mine:
I, by dehorting, give a certain sign:
Approv'd a father, by paternal fear:
Look on my looks, and read my sorrows there.

O, would thou could'st descend into my breſt,
And apprehend my vexed Souls unreſt:
And laſtly all the wealthy world behold,
Of all that heav'n enrich, which ſeas infold,
Or on the pregnant boſom'd earth remain,
Ask what thou wilt, and no repulſe ſuſtain:
To this alone I give a forc'd conſent,
No honour, but a true-nam'd puniſhment.

Doſt thou doubt my fatherly indulgence? or that I will not own thee for my Son? Remove that vain ſcruple from thy deceived minde, My nourſing fear of thee is an infallable ſign, and an inviolable aſſurance, that thou art my legitimate Son, and I am proved to be thy Father, by my fatherly care over thee. But if thy heart be ſo hard, and thou ſo void of belief, that thou wilt not believe me, unleſs thou ſee my heart, Reach hither thy hand, and thruſt it into my ſide, and make way for thy unbelieving eyes, to diſcover and ſee thoſe fatherly cares which ſtick ſo cloſe to my troubled heart. It is thy good which I only aim at, And thy welfare is the only mark at which I level the ſhafts of my Counſel, and wholeſome admoniſhment.

——— *Conſiliis, non curribus utere noſtris.*
Dumque potes, & ſolidis etiam nunc ſedibus aſtas,
Dumque male optatos nondum premis inſcius axes,
Quæ tutus ſpectes ſine me dare lumina terris.

——— While thou mayſt, refuſe,
And not my Chariot, but my counſel uſe.

Let

Let me the world with usual influence chear:
And view that light which is unsafe to bear.

Make use of my advice, and not of my Chariot, nd that in time too whilest thou standest on sure round, Lest at length thou art driven to a *non utabam*, I had not thought, the Sanctuary of fools, nd so become an *Ideot* by a too late confession, For *st est occasio calva*, an after game is never good. et not thy jealous heart surmise that these pub-ck admonitions spring from any private ends, or lf interest of mine. Behold my Kingdome, and ake choice of what rarity or delight it affordeth. sk whatsoever thine eye fancyeth, or thy soul aketh pleasure in, and thou shalt suffer no denyal. he glorious structures, the fertile fields, the rich eadows, and the fat pastures, the fishes of the sea, nd the fowls of the air, the fruits of the vine-ards, and the immense woods, shall all call thee aster, Nay I will clip the wings of my Preroga-ve, to feather thy nest withall:

Confiteor hoc solum tibi nate negarem,

I profess Son only the government of my Cha-ot would I keep from thee, which I deny thee r no other reason, than because it will be thy de-ruction. If the horses thou drivest do not destroy ee; Yet every Kingdome in the world will dis-pprove thy actions, and account thy attempt fatal them; Therefore aswell for thy own safety, as e security and pleasure of all Kingdoms, desist om thy indiscreet resolution, and let me still,

whose only right it is, and therefore only can, rule my Chariot.

Finge datos currus, quid ages? poterisve rotatis
Obvius ire polis, ne te citus auferat axis?
Forsitan & lucos illic, urbesque deorum
Concipias animo, delubraque dita donis
Esse, per insidias iter est, formasque ferarum.
Nec tibi Quadrupedes animosos ignibus illis,
Quos in pectore habent, quos ore, & naribus efflant,
In promptu regere est, vix me patiuntur, ubiacres
Incaluere animi, cervixque repugnat habenis.

My Chariot had, can thy frail strength ascend
The obvious poles, & with their force contend?
No groves, no Cities fraught with Gods expect
No marble fanes, with wealthy offerings decke
Through salvage shapes, & dangers lyes thy way.
Nor easy is't those fiery steeds to tame,
Who from their mouths and nostrills vomit flame.
They heated hardly of my rule admit;
But head-strong struggle with the hated *bit*.

Suppose thy request granted thee, and thou get up into my Chariot, what wouldst thou do? Dost thou think it will carry thee to Heaven? Or, that thou shalt always reign secure there? Dost thou imagine it an easy thing to rule? or, that the change of Government will bring no danger? Let not thy purblind policy so abominably delude thee. *Labor est inhibere volantes*, scarce I, even who

who am their known and lawful Soveraign, can hardly restrain the unbridled fierceness of the Quadrupedes; But when they perceive they have not their right and wonted *driver*, they will cast thee off and break thy neck with the down-fall. They are apt to rebel against me, but they will account rebellion and treason most just and lawfull against thee.

— *Ergo tu sapientius opta.*
Nulla fides regni.

Therefore wish more discreetly, for immortality is not to be found in a Kingdome.

This was the answer of Monarchical *Phœbus*, to the temerarious request of his phanatick Son *Phaeton.*

— *Dictis tamen ille repugnat,*
Propositumque premit, flagratque cupidine curruſ.

In vain dehorted, he his promise claim'd,
With glory of so great a charge inflam'd.

But so much stupidity had captivated the senses of this prodigal *Son*, that he rejected his Fathers Counsel, and flew from it, as if every word had been a two-edged sword, designed for his executioner. *Such is the misery of the reprobate and jealous Souls, that if an Angel should come from Heaven, or a man arise from the dead, yet would not they be reclaimed from their wicked errors.* These sweet waters of admonition were all spilt upon the ground,

and could not quench the flagrant heat, of *Phaetons* blind zeal, for the Government of his Fathers Chariot. Therefore when *Royal Phœbus* saw that his fatherly advice could take no impression, nor by any means prevail, but that his Son was willfully bent upon his own ruin, & that he had caught him by a stratagem into such a *straight*, that he could not repel his madness by force, *Ne dubita dabitur (Stygias juravimus undas) Quodcunque optares*, He delivereth up his Chariot unto him, and such was his tender care, and unparallelled goodness, that at that very time (notwithstanding the contumacy of his rebellious Son, who should have obeyed his Father, in respect of his duty, aswell as for his own good) did not All-seeing *Phœbus* leave giving of him Counsel. But that his Son might prosper even in his disobedience, (*Qualis amor patris, O how great is the love of Parents!*) He directed him what course he was best to take, and how he should perform his usurped authority.

O the venome of a perpetual Parliament.

Si potes his saltem monitis parere parentis:
Parce puer stimulis, & fortius utere loris.
Sponte sua properant.

Let not thy Father still advise in vain,
Son, spare the whip, and strongly use the reign.
They of their own accord will run too fast,
Tis hard to moderate a flying haste.

This being done, he implores the Gods that his

Sons

ons faults might be forgiven (for he knew that it as his ignorance that made him so audacious, nd that at last, though too late, he would repent) Royal *Phœbus* likewise prayed, that fortune ould be more charitable to his hare-brained *Son*, han he was to himself. And so with this farewell scended up into Heaven.

Inter utrumque tene: fortunæ cætera mando,
Quæ juvet & melius quam tu tibi consulat opto,
——— *In medio tutissimus ibis.*

Between these drive, The rest I leave to fate:
Who better prove, than thou, to thy own state.
A lofty course, will Heaven with fire infest,
A lowly, earth, the safer mean is best.

Mourning succeedeth rejoycing, many a Sunshiny morning, proveth a wet day. The Bee carryeth hony in her mouth, but a sting in her tail; And those things which seem glorious at the first approach, do many times prove fatal in the end.

Quid quisque vitet, nunquam homini satis Horace.
Cautum est, in horas. Navita Bosphorum
Pœnus perhorrescit, neque ultra
Cæca timet aliunde fata.
Miles sagittas, & celerem fugam
Parthi: catenas Parthus, & Italum
Robur: Sed improvisa lethi
Vis rapuit, rapietque gentes.

No

No man knows truely what to shun.
The Punick Seaman fears to run
Upon some shelf, but doth not dread
Another fate over his head.
The Souldier, shafts, and Parthian fight.
The Parthian, Chains, and Roman might.
But death had, and still will have,
A thousand backwayes to the grave.

No sooner had this unhappy *Lad* obtained his pleasing wish, and took the Princely reigns of his Fathers Chariot, into his youthfull hands, but that he was made sensible of his unadvised temerity.

Sed leve pondus erat, nec quod cognoscere possent
Solis equi, solitaque jugum gravitate carebat.
Quod simul ac sensere, ruunt, tutumque relinquunt
Quadrijugi spatium, nec quo prius ordine currunt:
Ipse pavet, nec qua commissas flectat habenas
Nec scit, quà sit iter, nec si sciat, imperet illis.

But *Phœbus* Horses could not feel the fraight:
The Chariot wanted the accustom'd waight.
Which when they found, the beaten path they shun,
And straggling out of all subjection run.
He knows not how to turn, nor knows the way,
Or had he known, yet would not they obey.

When the Horses perceived that their *Royal Master* was gone, and that the *Government* wanted that

hat *regal dignity and weighty Majesty*, which was
ont to awe them, they did what, and run which
ay they pleased, All of them thinking that as they
ad more power, so they had as much right to be
Governours, as the raw *Statesman*, who was newly
ounted on the Kingly Chariot. Which made
oung *Phaeton* that he could not tell how to rule,
either could they tell how to obey. So that that
hich even now was the object of his desire, and
reatest cause of his admiration, is now become
he greatest cause of his misery. Now his Fathers
nstructions like the waters of *Tantalus* seem sweet,
ut not to be tasted by his palate; His preferment
s now his greatest torment, and by how much the
igher he is exalted, so much the greater is his
unishment.

Ut vero terras despexit ab æthere summo
Infœlix Phaeton *penitus penitusque jacentes*
Palluit, & subito genua intremuere timore,
Suntque oculis tenebræ per tantum lumen obortæ,
Et jam mallet equos nunquam tetigisse paternos,
Jam cognosse genus, piget & valuisse rogando.
Jam Meropis dici cupiens, Ita fertur, ut acta
Præcipiti pinus Boreæ, cui cuncta remisit
Frena suus Rector, quam diis, votisque reliquit.

But, when from top of all the arched skye
Unhappy *Phaeton* the Earth did eye,
Pale sudden fear un-nerves his quaking thighes;
And in so great a light, be-nights his eyes;

He

He wisht those steeds unknown; unknown his birth;
His suites ungranted; now he covets earth.
Now scorns not to be held of Merops blood;
Rapt as a ship upon the high-wrought flood,
By salvage tempests chac'd, which in dispair
The Pilot leaveth to the Gods and prayer.

Now he doth not only wish that he had never usurped his Fathers Government, but that he had never known his Father. He now wisheth that the *King* had his own again, which he through foolishness had deprived him of. He wisheth that he had still been a subject to his royal Fathers desires, & it repents him of his ill-got honour. For why? he seeth the Chariot, wanting its lawfull *Soveraign*, tossed about, like a ship with tempests, and with the rough waves in the Ocean, whose *Pilot* hath left it, and there is no means but prayers to the Gods to save it. The Horses rage, every one ruling, and furiously drawing which way he pleaseth: and so through the multitude of lawless Governours, the whole Government is like to fall to the ground, and bring destruction to all.

Quidque agat ignarus stupet, & nec frœna remittit,
Nec retinere valet, nec nomina novit equorum.
Expatiuntur equi, nulloque inhibente per auras
Ignotæ regionis eunt, quaque impetus egit,
Hac sine lege ruunt.

Through

Through ignorance, he cannot hold the reigns,
Nor let them go, nor knows his Horses names.
Who like the winds, or tempests, furiously,
With uncontrouled error scour the skye,
Through unknown airy regions; and tread
The way which their disordered fury led.

Amazement struck him dumb, and what to do
e is altogether ignorant. He wanteth the cou-
ge, years, and wisdome of his *Father*, to curb
e unbridled lust of the fiery steeds, and the Cha-
ot wanted its wonted ballance; He cannot go
ack, neither knoweth he how to go forward. He
gone so far that he cannot resign up the Govern-
ent to the *King*, neither knoweth he how to keep
himself; He now findeth that it is better to be a
oor subject, than a rich usurper. The Horses be-
g lawless, run whither their violence doth whirry
em, and he not being their rightfull owner,
ath no law to guide them. (*O the deplorable con-
ition of that Government, where the true Soveraign is
n Exul:*) Not only *Phaeton*, but the whole world
ad like to have been consumed by this Disaster.

Dissilit omne solum: penetratque in tartara rimis
Lumen, & infernum terret cum conjuge regem:
Et mare contrahitur, siccæque est campus arenæ,
Quod modo pontus erat: quoque altum texerat æquor
Exsistunt montes, & sparsas Cycladas augent.

Earth Cracks, to Hell the hated light descends,
And

And frighted *Pluto*, with his Queen offends;
The Ocean shrinks, and leaves a field of sand,
Where new discover'd Rocks, and Mountains stand.

The Earth groaned, and the news of this usurpation was carried down to *Hell*; Which the Devills had no sooner heard, but *Pluto* himself, his Wife, and all the rest tremble through fear. For *Pluto* thought that those who had dethroned *Phaëton*, might likewise be wicked enough to dethrone him, wrest the Government of his Kingdom out of his hands, and take it into their own. But this was not all, the Sea was dryed up, and the fields were scorcht, the Harvests were burnt, and the Mountains perished with heat, the Moon was amazed, and the Clouds shone like Comets.

Parva tamen queror, magnæ pereunt cum mænibus urbes,
Cumque suis totas populis incendia gentes
In cinerem vertunt.

But this was nothing: Cities with their Towns,
Realms with their people, funeral fire Devours.

All the *Kingdoms* in the world did shake, And all the *Kings* doubted of their *regal title*, They feared that themselves should be destroyed, and their Crowns with their lives pulled to the ground.

An

nd doubtleſs had not Divine providence ſtop-
ed this wild-fire, more *Kingdoms* than were, had
een demoliſhed. For this fire did intend to make
ings and the common people all in one condi-
on; neither was the *King* to have any *prærogative*
ove his ſubjects, but all had like to have been
nſumed in one and the ſame fire. Great Cities
ith their walls, and whole Nations with their
eople were turned into Aſhes.

—— Circumſpice utrinque,
Fumat uterque polus, quos ſi violaverit ignis
Atria veſtra ruent.

—— Behold, the Poles above
At either end do fume: And ſhould they burn,
Thy habitation would to ruine turn.

O Almighty, this uſurpation would have taken
way thy power. For the *Kings* which thou did'ſt
t to rule over the people, had well nigh been all
nſumed. And thy *anointed* which thou haſt pro-
bited any thing to touch, were by this unwieldy
d unlawfull Government almoſt deſtroyed. The
mes begun to lick the Heavens, and both Poles
d take fire, ſo that all things were haſtening into
eir antient Chaos.

Alma tamen tellus, ut erat circundata ponto,
Inter aquas pelagi, contractoſque undique fontes,
Qui ſe condiderant in opaca viſcera matris,

Suſtulit

Sustulit omniferos collo tenus arida vultus,
Oppositque manum fronti, magnoque tremore
Omnia concutiens paulum subsedit, & infra
Quam solet esse fuit: sacraque ita voce profatur.
Si placet hoc, meruique, quid O tua fulmina cessant
Summe Deum? liceat peritura viribus ignis?
Igne perire tuo clademque auctore levare.

Yet foodfull *Tellus* with the Ocean bound,
Amidst the Seas, and Fountains now unfound,
(Self hid within the womb where they were bred)
Neck-high advanceth her all-bearing head,
(Her parched fore-head shadow'd with her hand)
And shaking, shook what ever on her stand,
Wherewith a little shrunk into her brest;
Her sacred tongue her sorrows thus expresst.
If such thy will, and I deserve the same,
Thou chief of Gods, Why sleeps thy vengefull flame?
Be't by thy fire, If I in fire must fry?
The Author lessens the Calamity.

At length, Our *Mother Earth* being a fellow sufferer in this hot persecution, lifteth up her parched head out of the waters, gathered together for her defence, and holding her hands as a *Fan* before her face, Thus powreth forth her doleful grief, O God of Gods! If this be thy pleasure and my deserts, Why sleep thy thunderbolts? If

nuſt periſh by fire, Let thy fire be my Executioner. nd ſo credit my death; Thee, O *Jove*, being the *uthor*.

Dixerat hæc tellus, neque enim tolerare vaporem
Ulterius potuit, nec dicere plura ſuumque
Retulit os in ſe.

This ſaid, her voyce her parched tongue forſooke,
No longer could ſhe ſmothering vapours brooke,
But down into herſelf with drew her head
Near to th' infernal Caverns of the dead.

When ſhee had done prayers, ſhe ſhrunk in her nerable head, for heat would not permit her to ſe Complements. Which Oration no ſooner came Great *Jupiters* ear, but he preſently ſends re- ef.

At Pater omnipotens ſuperos teſtatus & ipſum
Qui dederat Currus,
Conſiliumque vocat, tenuit mora nulla vocatos.

The Almighty calleth a *Parliament*, Summons both *Lords* and *Commons* to the Counſel; For though none can deny but that the *Omnipotent* th an abſolute power, without the conſent of e Inferiour Gods, his *ſubjects*, both to abrogate d, and inſtitute new Laws; yet ſuch is his Royal

indulgence, that he will do neither without their consent; Yet search the Catalogue of Antiquity, and you will never finde a President that his *Lords* or *Commons* did ever dispute his authority, much less assume his power, and pluck the *Regal Diadem* from off their *Soveraigns* head. It is his goodness which makes them capable of a Consent, his Statutes are binding without it. But to return, *Jupiter* determins the death of *Phaeton*, and dasheth him out of the Chariot with a violent thunderbolt, and re-establisheth Royal *Phœbus* in his *Throne*.

Intonat, & dextra libratum fulmen ab aure
Misit in aurigam, pariterque animaque rotisque
Exuit, & sævis compescuit ignibus ignes.
Et Phaeton *rutilos flamma populante capillos*
Volvitur in præceps.

He thunders, and with hands that cannot erre
Hurls lightning at the audatious Charioter,
Him strook he from his seat, breath from his
breast,
Both at one blow, and flames with flames supprest.
And soul-less *Phaeton* with blazing hair,
Shot headlong through a long descent of air.

Now have you seen both the ascention of *Phaeton* into the Chariot, and his descention out of it. My prayers shall be, that I may never rise so high to

fall so low. But the greatest *Tyants* in the world, have oftentimes the greatest pompe of the world at their funeral, to compleat their earthly happiness. Therefore Reader take his *Epitaph*, and consider whether it is not better to live a faithfull subject, then dye a bold adventurous Traytor.

Hic situs est Phaeton, *Currus auriga paterni*
Quem si non tenuit, magnis tamen excidit ausis.

Here lies *Phaeton*, who though he could not guide,
His Fathers steeds, in high attempts he dyed.

The Entrance of the AUTHOR, *who complaining of the times; wherein the good are ejected, and the wicked kill and take poſſeſſion, ſheweth that thoſe who unjuſtly, againſt law, are driven out of their own Country, are not baniſhed; But that thoſe who are unjuſt, acting againſt right, and deſerve baniſhment by law, are baniſht, though they continue upon their native ſoil. With an* Antidote *out of venerable* Petrack, *for all, aſwell Kings as other men, who are illegally expelled from their Country.*

THus ended *Phaeton*, and conſequently the Hiſtory with him: from whoſe ruins I will take my *Exordium*. And *Exemplo monſtrante viam*, imitating my Mother Earth in her perſecution, ſhall firſt liſt up my head and hands, to the God of Gods, and begin with a ſhort *Ejaculation*, though in King *Davids* words, yet the ſame in effect with hers:

Summe Deum! liceat peritura viribus ignis?
Igne perire tuo, clademque autore levare.

Be't by thy fire, if I in fire muſt fry?
The Author leſſens the calamity.

Le

Let me fall into the hands of the Lord (for very great are his mercies) but let me not fall into the hands of man. *O happy* David! *O happy Prayer*! *O happy Succes*! He Prayed that if he muſt periſh by the Sword, that he might periſh by the Sword of the Lord, *viz.* the Peſtilence, and doubtleſs the Peſtilence is a harmleſs *dove*, if compared to the raging violence of lawleſs man. For who can without horror think what cruel torments and hideous tortures, bloudy Tyrants have invented for the puniſhment of poor Innocents. I will not ſtain my paper with their names, being ſo well known and ſo ill practiſed. *Audax omnia perpeti gens humana ruit per vetitum nefas.* Nothing comes amiſs to them. Take a view of the preceding ages, and you ſhall finde ſome *Caines*, ſome *bad*, in the beſt of times, no garden without ſome weeds, no roſes without ſome thorns, and no field without ſome tares: But take a glimpſe of our age, and without the help of Spectacles, you may ſee, our ſcarlet ſins ſwiming upon the red Sea of Martyrs blood in every ſtreet. The whole field is grown over with briers and thiſtles, and all are become abominable, there is none that doth good, no not one. *Vir bonus & ſapiens, (qualem vix reperit unum, Millibus e cunctis hominum conſultus* Apollo.) If *Diogenes* had the Sun to be his Candle, and the eyes of the whole world to be his Lanthern, he could not finde amongſt us the man he lookt for, ſo many ages ſince. All ſuch are become *Exuls*, though not *exleges*. And ſince we meet with an

1 Chron. 21. 13.

Exul in the way, Let us salute him by his proper name; and first describe what he is not, and then what, and who he is.

Ovidius. *Omne solum forti patria est, ut piscibus æquor,*
Et volucri vacuo quicquid in orbe patet.

Though many good and prudent men, by the fierce Tyranny of others are forced from their native soil, and hunted from place to place, like the panting Hart, by the multitude of raging hounds, yet will they not own the name of *Exuls*, but *Travellers*: esteeming it the part of a pusillanimous Spirit, not to make every part of the world their Country, and account the whole world as one city. Such was *Camillus*, and *Marcellus*, and many other antients, whom time and paper would fail me here to Catalogue. But I need not rip up antiquity, for such examples, enough, and one too many doth our iron age afford. But as little birds, though hatched in as little nests, make all the earth their habitations, so wise and valiant men account the whole world, as their private dwelling. Fools are banisht in their own Country, wise men are in their own Country though banisht, and by their travels obtain such learning, as if their banishment had been their *University*: so much for what an *Exul* is not. Let *Cicero* (who best could) tell you what and who he is, and least you should mistrust that I belye him.

For,

For — *Fugiere pudor, verumque fideſque,*
In quorum ſubiere locum; fraudeſque dolique;
Inſidiæque & vis & amor ſceleratus habendi,

——— Shame, truth, and faith depart,
Fraud enters ignorant in no bad art,
Force, treaſon, and the love of wicked gain

Is the *motto* of our times, The Father cannot believe his Son, nor the Son his Father, he is wiſeſt that can forge the moſt beneficial lies, and lies are become the ammunition of our age. Therefore hear him in his own Dialect. *Omnes ſceleſati & impii, quos leges exilio affici volunt, exules ſunt,* Paradox 4. *tiamſi ſolum non mutant*; All wicked and impious perſons, which deſerve baniſhment by law, are *exuls*, Though they continue upon their native Country: Sure I am they are *exleges*; But ſince there are many in the world that are driven from their own native ſoil, whoſe virtue will not ſuffer them to eſteem it a baniſhment; but rather a tryal to exercize their fortitude: Yet, confident I am, as an unfaigned *lover*, whoſe Miſtreſs hath abandoned him from her preſence, whereby he contemneth her, becauſe ſhee contemneth him, yet if once ſhee open her pleaſant arms to receive him, forgetting all her former injuries, he preſently imbraceth her; and is capable of no greater joy: ſo they who are ſo exiled would willingly return if their hard-hearted Country would once receive them,

For, *Neſcio qua natale ſolum dulcedine cunctos*
Ducit, & immemores non ſinit eſſe ſui.

Home is home, though it be never ſo homely. Therefore let all thoſe who labour with this diſeaſe of baniſhment, apply themſelves to reverend *Petrack*, *de exilio*, where they may finde an *Antidote*, let their malady be of what nature ſoever. And ſince the *Phyſitian* is ſo learned, his Phyſick ſo good, and the diſeaſe ſo obvious, behold the *Phyſitian* and his *patient* arguing together; aſſuming the names of *Dolor* and *Ratio*, and firſt the Phyſician.

Ratio. *Terra patris domus eſt noſtri communis, & inqua*
Sedibus a patriis exulat omnis homo.

Dolor. *Exilio pellor injuſto* R. *Quid tu igitur juſto pelli malles exilio? Nempe quod ad injuriæ cumulum ais, in diverſum trahitur; habes enim injuſti exilii ſolatium comitem Juſtitiam, quæ injuſtos cives deſtituens, te ſequuta tecum exulat.* D. *Injuſto exilio pulſus ſum.* R. *An te rex expulit? an Tyrannus? an populus? an hoſtis? an tu ipſe? Nam ſi rex; aut injuſtum exilium non erit, aut ipſe non juſtus: atque ita nec rex quidem. Si Tyrannus, ab illo te pulſum gaude; ſub quo boni exiſtant, fures imperant. Si populus, moribus ille ſuis utitur; bonos odit, & hic quoque* multiceps Tyrannus *nunquam ſui ſimilem populiſſet. Non te igitur patria, ſed malorum cœtibus arceri, neque in exilium, ſed in partem bonorum civium cogi putes. At ſi hoſtis, agnoſce injuriæ levitatem;*

levitatem; non hostiliter sæviit, qui omnia cum possit, patriam abstulit, spem reliquit. Sui tu ipse, mores populi perosus; aut Tyranni abitum elegisti, non modo te doleas, sed etiam gloriare, virtutem patriæ prætulisse; non tu flebilem, sed honestam, & prorsus invidiosam, bonis atque optabilem, non jam exilii, sed absentiæ causam habes, sponte Pythagoras *Samon liquit;* Athænas *Solon; Romam* Scipio. D. *Depellor & patria.* R. *Pulsum te pessimis, optimis insere, neque te patria, sed patriam te indignam rebus proba. Sentiat illa, quid perdidit. Tu nihil perdidisse sentias: mali cives tui odio, simulque præsentis odio ac suspitione careant: boni autem amore absentis ac desiderio teneantur, sequanturque oculis, atque animis abeuntem, illi se solos linqui doleant.* D. *Mittor in exilium.* R. *Immo in experimentum tui videris, quem te in exilio præbeas; si succumbis, exul verus; si consistis, exilio clarus, ut multi olim, qui invicti & fulgidi per asperitates incesserunt, ut sequentibus rectum iter ostenderent. Sine Tyrannos sævire, sine populum furere, sine hostes, ac fortunam fremere. Pelli potes, capi, cædi, perimi, vinci autem, nisi manum extuleris, non potes, neque ornamentis tuis spoliari, cum quibus quocunque ieris, & civis, & patriæ Principum unus eris. Sorrow.* I am unjustly driven into banishment. *Reason.* What hadst thou rather than be justly banished? For as touching the heap of injuries whereof thou speakest, it is taken in the contrary part, and now thou hast justice to be thy companion, which shall be a comfort unto thee in thy unjust banishment, which forsaking thy unjust Countrymen, hath chosen rather to follow thee

into

into exile. *Sorrow.* I am baniſhed unjuſtly. *Reaſon.* Hath the King baniſhed thee? or a Tyrant? or the people? or an enemy? or thou thy ſelf? If the King, either thy baniſhment is not unjuſt; or he himſelf is not juſt, and ſo by conſequence no King. If a Tyrant, rejoyce that thou art baniſhed by him, under whom good men are exiled, and Theeves are ſet in authority. If the people, they uſe their old manner, they hate the virtuous, among whom if this many-headed Tyrant had found any like themſelves, they would never have baniſhed him: Think not therefore that thou art expulſed thy Country, but removed from the fellowſhip of wicked perſons, and that thou art not driven into exile, but received into the Country of good Citizens. If an Enemy, acknowledge the lightneſs of the injury, for he hath not dealt extreamly with thee: he that could take from a man all that he hath, and hath taken but his Country, hath left him hope. But if thou thy ſelf, the cauſe is, that falling into miſliking of the people, or Tyrant, thou haſt choſen to depart, not only becauſe thou wouldeſt not be ſorry; but alſo vaunt thy ſelf for preferring the honour of thy Country. So that now thou haſt not a miſerable, but an honeſt cauſe, not of exile, but of abſence, hateful to the wicked, and grateful to the virtuous. *Pythagoras* voluntarily forſook *Samos*, and *Solon Athens*, and *Lycurgus Lacedemon*, and *Scipio Rome*. *Sorrow.* I am driven from my Country. *Reaſon.* Being driven away of the worſt, inſinuate thy ſelf into the Company of

of the beſt ſort, and make it evident by good proofs, that thy Country was unworthy of thee, and not thou of thy Country. Let it perceive what it hath loſt, and know thou how that thou haſt loſt nothing: Let the evil Citizens want the wearisomneſs, and alſo the hatred and ſuſpition of thy preſence, and let the good perſecute thine abſence with love and deſire, and with their eyes, and minds, follow after thy departure; let them be ſorry for that thou haſt forſaken them. *Sorrow.* I am ſent into exile. *Reaſon.* Nay rather to try thy ſelf. Beware how thou behave thy ſelf in thy exile; if thou faint, then art thou a very baniſhed wight, if thou ſtand ſtoutly, thy baniſhment will ennoble thee, as it hath done many other before thee, who paſſed invincibly & honourably through difficulties, to the end they might ſhew the right way to them that came after. Let Tyrants rage, let the people chaſe, let thine Enemies and Fortune fret and fume: thou maiſt be driven away, taken, beaten, ſlain; but thou canſt not be overcome, unleſs thou yield up thine hands, nor yet be deſpoiled of thine Ornaments; by means whereof, whitherſoever thou goeſt thou ſhalt be a Citizen, and one of the Princes of thy Country.

The Certain incertainty of Fortune, who crowns Coblers, and beheads Kings: Advice to the prosperous, to beware Insolency, and to take heed lest they fall. Comfort to the miserable, to keep them from despair, with several remedies to cure the maladies of a troubled minde, being Physick for both, Fortunes good, or bad.

HAving sheltered the banished, from the tempests of a forraign exile, Let us arme him against the Changeling Fortune. Constant only in inconstancy, according to mellifluous *Ovid.*

Passibus ambiguis Fortuna volubilis errat
Et manet in nullo certa tenaxque loco:
Sed modo lecta manet, vultus modo sumit acerbos:
Et tantum constans in levitate sua est.

She wandereth about the Earth, making all men Tenants at will of their possessions, and as a whirlwind bloweth up dust on heaps & then scattereth it about: so she puffeth riches to a man, & then puffeth both man & riches away together. *Quem dies vidit veniens superbum, hunc dies vidit fugiens jacentem.* Whom the rising Sun saw as glorious as himself in the morning, the setting Sun often seeth as low as himself in the evening; Therefore let not them

glory

lory in their prosperity, who raign in the palace of Fortune, triumph over their enemies, and have uccess to crown their actions, whether they e just, or unjust.

Nempe dat & quodcunque libet, Fortuna, rapitque
Irus, & est subito, Qui modo Crœsus erat.

Fortune dealeth with men as a wheele with its poaks, turneth those lowest which even now were ighest; She throweth down Kings, and setteth up eggars, he who even now was but a servile *Cobler*, s by and by metamorphosed, and *translated*, into is Soveraign Master —— *Ex humili magna ad fastigia rerum Extollit, quoties voluit Fortuna jocari.* It s her sport to promote fools, to lift the Peasant rom the plough to the Throne, to set the frogg pon the washing block, and elevate him to the ighest point of honour, that she may break his eck down again. *Tolluntur in altum ut lapsu graviore ruant.* They are lifted up for no other cause, ut that their fall might be the greater; Therefore my advice is to all those (if advice may have he honour to look upon them) who have their earts desire in all things, and want nothing of his world to make themselves compleatly happy, o remember in the midst of their prosperity King *Crœsus* (if they will vouchsafe to let a King ome into their thoughts) Who when he was steemed the most happy of all mortals, both for iches and peace, was admonished by *Solon*, *Nemi-*

nem

nem ante cineres beatum dicendum; quod quoad vivimus, periculum sit, ne instabilis hujus mundi fœlicitas dolore aliquo contaminetur. That no man before death could be said to be happy, because whilest we live, it is a chance, but that the fœlicity of this unstable world, will be blotted out with the black pen of misery; which sentence of *Solons*, the Calamity of *Cræsus* did afterwards declare most true; For he being conquered by *Cyrus*, and chained to the stake to be burned, remembring the wholesome saying of his friend *Solon*, did cry out *Solon, Solon, Solon*; at which *Cyrus* much wondering, asked him which of the Gods or men he did invoke, and what was his meaning, *Cyrus* being informed of the whole matter, and put in minde of humane vicissitudes, delivered *Cræsus* from the flame, and ever afterwards had him in great esteem, fearing lest the like calamity might fall upon himself; so when *Sesostris* King of *Egypt* being drunk with good fortune, and lifted too high with his great successes against his enemies, caused four Kings taken prisoners to draw his triumphal Chariot; wherein one of them looked back with smiles to the wheel of the Chariot, and being demanded his reason for it, answered, That he smiled to see the spoak of the wheel, now at the top to be presently at the bottome, and again, that which is now at the bottome, to be by and by at the top. Which when the King heard, considering the mutability of all earthly things, his haughty spirit was not a little mollified.

These

These relations I thought good here to insert, that the mighty and dreadful men of the world, who have got the power of the Sword into their own hands, taking *Cyrus* for their example (whose example will be no disgrace for them to follow, though he was a King, for he was likewise a valiant Souldier) might not exercise Tyranny over their vanquished enemies, especially over their own fellow subjects. *Cain* purchased little honour by the murder of his brother *Abel*. Though the *Heathens* appeared as glorious as the Sun at their triumphs after the conquest of a forraign enemy, yet *mourning* was their *habit* instead of triumph, after a victory obtained in a civil war: when two Noble men were convicted for affecting and aspiring to the Empire of *Titus Vespasianus*, he proceeded no farther against them, than to admonish them to desist, and give over; saying, that *Soveraign Power was the gift of Destiny, and Divine Providence*; If they were Petitioners for any thing else, he promised to give it unto them. For *Melius est servare unum quam occidere mille*, It is better to save one, then to kill a thousand, is a saying worthy to be written in letters of gold, but more worthy to be put in practise. O blessed Conqueror, that is thus qualifyed! O blessed prisoner that hath such a victor!

Having pruned the fortunate, let us now stoop to the *miserable*, whom fortune hath cast to the lowest stair of affliction, *Nemo desperet meliora lapsus prohibet Clotho stare fortunam*; vicissitude of Fortune is sufficient argument, to keep the unfortunate from

from despair; for though the highest spoak of the wheel be turned lowest, yet it doth not tarry there, but presently returneth to its former heighth, *Non semper imbres nubibus hispidos manant in agros.* Though it rain one day, the Sun may shine again the next. No storm without a calm, nor no Winter without a Summer. *Post tempestatem tranquillitas*; The North-wind which bloweth cold, may quickly turn into a warmer corner. Weeping may indure for a night, but joy cometh in the morning, *Psalm* 30. *vers.* 5. But if the brevity of time, will not give ease unto thy malady; declare thy grief; *a disease well known is half cured.*

What art thou robbed of all that thou hast? Consider what thou broughtest into the World, and thou hast lost nothing, this thou hast got, the means to wean thee from things below, and if thou wilt to set thy mind on things above.

Art oppreſt with sickness? The sickness of thy body may prove the welfare of thy soul; Thou learnest to pitty others; and knowest that thy earthly cottage is not invincible.

Doth poverty knock at thy door? Let her in, shee will teach thee to be humble, keep thee from envy, and lock thee up secure; It is better meekly to entertain her, then proudly to oppose her.

Art born a bondman? There is no bondage like that to sin, cast of that and thou art free, it is better to be born a bondman, and dye free from sin, than to be born a freeman, and dye a bondslave to Satan.

Is thy fare thine? Thou haſt avoided two ſins, glut-
tony, & incontinency. Thou haſt wydened the way
to virtue, Though ſtreightened the paſſage to thy
belly; Hunger nouriſheth arts, and a full belly is the
enſign of an empty head *Bonæ mẽtis ſoror eſt paupertas.*
Art thou poor and over-burdened with children?
Children are riches, then how canſt thou be poor,
amongſt ſo many jewels? acknowledge thy bleſſing
and give thanks, and He that feedeth the fiſhes of
the Sea, the fouls of the Air, and apparelleth
the flowers of the Field, will both feed, and cloath
thy children; It was harder to raiſe them to thee,
than to provide food for them.

Art thou rich and childneſs? He that created
thee, can create thee children. *Sarah* had a Son
in her old age. In the mean time, make thy ſelf
the child of God, and thou art better than if thou
hadſt many children.

Haſt thou loſt thy mony? Thou haſt exchanged
fears, and cares, for quietneſs and careleſneſs, liber-
ty is better then golden chains, Thou haſt but
paid fortune that which ſhe lent thee, For *omnia*
tua tecum portas, Thou canſt not truly be called
maſter of that, whereof fortune is miſtreſs.

Art thou become a ſurety? Thou art near a
ſhrewd turn, henceforth give away all that thou
haſt, rather than thy liberty; In the mean time, let
thy hand diſcharge that which thy mouth hath
ſet on thy ſcore; It is no charity to pluck a thorn
out of another mans foot, to put it in thine own.

Hath nature made thee deformed? Let the de-

formity of thy body, put thee in minde of the deformity of thy soul; Depart from sin, and adorn thy soul with virtues, as for thy body it is the work of Gods hands. Beauty is at best but a fading vanity, profitable to none, hurtful to many, and perhaps might have been thy destruction. *Pulchrius est pulchrum fieri quam nasci. Si mihi difficilis formam natura negavit, Ingenioformæ damna rependo meæ.*

Hast thou lost thy time? Thou hast lost an invaluable pearl, which cannot be re-called, nor supersseded by riches, or honor. But it is never too late to repent, lose time no more, and thou hast made amends.

Hast thou lost thy betrothed mistress? He that loseth his wife is delivered of many cares, but he that loseth his spouse, is preserved: both of these are good, but the last is the best. Therefore grieve not too much, lest thou lose thy self.

Hast thou buried thy wife? Thou hast buried her on earth, who first buried thee in the grave of sin, in Paradise; couldest thou be rid of sin, as thou art rid of her, Thou hadst cause to rejoyce: and had shee not brought thee a Saviour, thou hadst had cause to repent, that ever thou sawest her.

Hath Infamy blasted thy name? If it be deserved, lament not the Infamy, but the cause of the Infamy: But if it be undeserved, contemn the errours of men with a valiant courage, and comfort thy self with the testimony of a good conscience, It is better to be innocent and slandered, than nocent and applauded.

Hast

Haſt thou many enemies? If they profeſs it openly, thou art armed, if they keep it ſecretly, thou lieſt open to danger; be thou a friend to juſtice, and God will be ſo much a friend to thee, as to deliver thee publickly from thy private enemy; none are ſo pernitious enemies as flattering friends.

Haſt thou loſt an occaſion to revenge? Thou haſt let fall a Snake out of thy hands, take heed thou take it not up again. O happy loſs whereby thou haſt ſaved thy ſoul; vengeance belongeth unto God, Forgiveneſs unto thee, if thou intendeſt to be forgiven. From this loſt occaſion, take occaſion never to have ſuch an occaſion of revenge to loſe.

Hath thy friend forſaken thee? Better he forſake thee, than thee him; for then thou hadſt been guilty of his fault. The loſs of his friendſhip, perhaps may make thee ſeek after Gods friendſhip, which if thou finde thou haſt made a good exchange.

Do thy people hate thee their Soveraign? This beaſt is prompt to injury, and ſlow to duty. The Commons love is light, and their hatred heavy. There is nothing more forcible than the multitude of fools; whereas publique fury pricketh forth the rage of every private perſon, and the rage of every private perſon kindleth the publique franticknes, and one of them enforceth another: Beware, there is nothing more dangerous than to fall into their hands, whoſe will ſtandeth for law, and headlong outrage for diſcretion.

Art thou contemned? Inferiours contemn their ſuperiours, thinking, by caſting dirt upon them, they beautify themſelves, and ſome men have no other way to patch up their own credits than by picking holes in the credit of others; If it be juſtly, thou haſt cauſe, I confeſs, to be ſorry, notwithſtanding thou muſt endure it; but if unjuſtly, thou mayſt laugh at it. For there is nothing more ridiculous, nor that hapneth more commonly, than for a wiſe man to be contemned of mad men.

Doſt thou complain that promiſſes made unto thee, are late in performance? words are cheaper than deeds; Hence learn punctually to perform thy promiſſes to others; nothing more debaſeth a gift than an hard graunt, and a ſlow performance; *bis dat qui cito dat.*

Art thou ſubject to a Tyrant? Thou feareſt one, he fears many; God ſuffereth him like *Pharaoh* to ſcourge thee for thy inſtruction, but for his perdition, when he hath done he will burn the rod. *Iniqua nunquam regna perpetuo manent.*

Haſt thou an unruly proud ſcholar? Pride is an enemy to learning. Whip out his arrogance, or elſe for wit there will be no entrance; If thou art not able to remove his pride from him, remove him from thee; Hale in thy ſayles and go to ſhore. Thou nouriſheſt up a Serpent, and tilleſt a venemous plant, yea thy utter enemy.

Doſt thou ſuffer an hard Father? A hard Father maketh a ſoft and gentle Son, correction is thy profit, and chiding is thy gain; remember that he is thy

thy Father, and thou art his Son; It is his duty to chastise thee, and thy duty to obey him; he that spareth the rod spilleth the child.

Hast thou a rebellious Son? If thou wast the cause, thank thy self. If thou wast his pattern, consider what thy Father suffered by thee. Amend him if thou canst, if not, love him, because he is thy Son; If not for that cause, then for that he is a man; if thou canst not love him, pitty him; as severity belongeth to a Father, even so doth compassion.

Hast thou a malapert wife? thou hast an evil thing. Chastise her, if chastisement will avail, but if it be in vain, arm thy self with patience, and endeavour to love her; There is nothing more comfortable than to do that willingly, to which one is constrained, *levius fit patientia Quicquid corrigi est nefas.*

Hath thy dying Mother forsaken thee? She hath not forsaken thee, but is gone before thee, Thou hast yet another Mother, who will not forsake thee, if thou wouldest, from the first thou canst, and unto the second shalt thou return, The first gave thee house roomth, the space of a few months, the other shall give thee lodging the space of many years; the one of these gave thee thy body, the other shall take it away; but as from the first, so from the second shalt thou arise.

Dost thou weep for the death of thy son? If thou wouldest have wept at his death, thou shoulst also have wept at his birth, for then he began to

dye, but now he hath done. Thou kneweſt thou ſhouldeſt get a mortal Son, and doſt thou now repent it? he ſtept before thee, happy wert thou if thou hadſt ſtept before him.

Is thy friend dead? bury him in thy remembrance, and ſo ſhall he live with thee for ever; O happy friendſhip, which continued untill the end. Hadſt thou loſt him by any other means, than by death, then hadſt thou not loſt a friend, but a falſe opinion of friendſhip.

Doſt thou mourn becauſe thou didſt narrowly eſcape ſhipwrack? Rejoyce rather that thou didſt eſcape, and hereafter, ſince thou art an earthly creature, learn to keep the earth, and rather to affect Heaven, than the Sea; though thou doſt ſuffer ſhipwrack both of thy body and goods in thy voyage to Heaven, yet if thy ſould do ſafely arrive, thou ſhalt have no cauſe to mourn.

Did thy harveſt miſs, and thy land lye barren one year? Let the barrenneſs of thy land, put thee in minde, of the barrenneſs of thy ſoul; if thou ſoweſt but one ſeed, and reapeſt not ten fold for it, thou mourneſt; God ſoweth much and reapeth nothing, what ſhall he do? It is the plenty of thy ſins, which cauſeth the barrenneſs of thy land.

Doſt thou dwell in a narrow little houſe? great Princes have been born in ſmall cottages, thy heavenly Soul dwelleth in a little houſe of clay; think upon the narrowneſs of thy grave, and thy houſe will ſeem very large.

Art thou ſhut up in an unworthy priſon? death will

will set thee free, and we are all Prisoners till then. Better is an unworthy prison, than unworthy liberty, and happier is the innocent prisoner, than the corrupt Judge, who put him there.

Dost thou fear thou shalt lose the victory? thou art half conquered already; fear is always an evil guest of the minde, but a much more worse companion in warr; There is no greater incouragement to an army, than a fearful enemy.

Hast thou lost a Tyranny? O happy loss! O happy people! where Tyrants are dismounted, and Thrones lawfully established. Prosperity enters when Tyranny hath it's *Exit*. It is a burden to the Commonwealth, most grievous, to the Tyrants dangerous, to no good man profitable, hurtful to many, odious unto all men, and comfortable only in it's brevity, for *violenta nemo imperia continuit diu*.

Have thy subjects betrayd thee? Not subjects but Rebels. They have undone themselves by doing thee out of thy Kingdom. They have betrayed thee, but cast away themselves; pricked thee, but they are wounded, and in spoiling thee have slain themselves. For perchance thou hast lost thy Kingdome or thy wealth, but they have lost their souls, their fame, the quietness of Conscience, and the company of all good men. The Sun shineth not upon a more wicked thing than is a Traytor, whose filthyness is such, that they which need his craft, abhorre the craftesman, and others, which would be notorious in other sins, shunne the shame of this impiety.

Providence beſtoweth her bleſſings with blinde hands, Proſperity doth not alwayes joyn hands with goodneſs, neither is Adverſity a true ſign of illegality; Good Kings may periſh whileſt wicked Rebels flouriſh. David was forced by ungodly Traytors, to flee from his Country; Therefore our King may be a man after Gods own heart, yet wrongfully driven from his own.

HAving given the unfortunate, an *Antidote*, Let us apply this *Cordial*, That goodneſs is not an unſeparable incident to proſperity, ſucceſs is no invincible argument that the cauſe is good. Goodneſs and greatueſs are not alwayes companions.

Though Foxes have holes, and Birds of the air have neſts, yet our Saviour the King of Kings had not where to lay his head. King *David*, though a man after Gods own heart, was not without his troubles, but had many infœlicities. Though the ſubtile Foxes with their deceitful wiles, baniſh our King from his *Sacra Patrimonia*, his ſacred Patrimony, (for ſo the poſſeſſions of Kings are called) and make him wander up and down like a Pelican in the wildernſs; yet this is but like *Jobs* afflictions, to make him the more glorious; The top which is moſt ſcourged ſpinneth the better, and the bluſtering windes make the Tree take the deeper

root,

oot; The Camomile the more it is trodden on, he better it groweth, and the Palm depreſſed iſeth the higher: ſo the afflictions of our Soveraign hall extol his renown the higher, and like a ball hrown againſt the ground, ſhall rebound, and fly with more lofty Majeſty; For why? his goodneſs loth increaſe by his miſery, and his Royal virtue, ike graſs after a ſhower, ſhall floriſh more glorioully: God let *Daniel* be thrown into the Den, to ncreaſe his honour, and chaſteneth the Children which he loveth, onely for their good. What though croſs gales drive us from our intended Haven? And our hearts fail of all our deſired injoyments, ſo that blinde Fortune only ſtriveth to make us miſerable, in prohibiting us from all our pleaſing wiſhes? Yet is this no argument, that we are ſinfull, or that our deſires are prophane. What though a man be born blinde, and ſo continue from his birth to his death? Yet neither may this man have ſinned, nor his parents; But that the (John 9) works of God might be made manifeſt. Can any one have the impudence to ſay that the King is wicked, and that his cauſe is naught, becauſe the multitude of reprobates prevail, and through the mightineſs of their villanies ſubdue all that is good? So may they argue that the Jews were Saints, when they murthered our Saviour, and that the Devil was an Holy Angel, when he ſpoiled *Job*. No, God correcteth the pious, that he may preſerve them, and permitteth the deſigns of the wicked to coach them to their own deſtructions. He letteth

Rebels

Rebels dethrone their Soveraign, and pull the earthly Crown from off his head, that he may crown him in Heaven with everlasting glory. The meanness of the *case* doth not diminish the lustre of the *Jewel*, and Christ was a King though in the manger.

Seneca in Hyppolito. ——— *Res humanas ordine nullo*
Fortuna regit, spargitque manu
Munera cæca, pejora fovens.

Fortune doth not alwayes signally attest the design of such a party, or the justnes of such an action to be righteous, by permitting it to prosper, and caper up into the world; the Sun shines upon the bad aswell as the good, and the rain makes their corn to grow oftentimes more plentiful than the righteous mens, which makes the wicked glory in their actions, and scorn all those as *Atheists*, who will not Canonize them for Saints. *Honesta, quædam scelera successus facit.* If success doth but attend their enterprises, let them be never so impiously wicked, all the Logick and Rhetorick in the world cannot perswade them, but that they are most sacred and righteous; such is their profound ignorance, and blind zeal, That if the Devil put it into their hearts to murder their lawful King and Soveraign, and likewise assist them to effect it, they think they do God good service, and punish all those with an *Egyptian* slavery, who will not be of their opinion, although expressly against God his Com-

Commandments, *viz.* Fear God, honour the King, *Pet.*2.17. They make God to be even altogether ich a one as they are, in crying, that it is Gods ause, even, when they commit the greatest Sa-riledge, *Persperum ac fælix scelus virtus vocatur*, a nischief neatly effected, is one of their chiefest irtues. This indeed made *King* David *to stagger, ay his steps had wellnigh slipt, when he saw the prospe-ity of the wicked*, when he considered, *that they were ot in trouble as other men, nor plagued like other men, heir Eyes stand out with fatness, they have more than eart could wish.* This made him cry out, *Verily, I ave cleansed my heart in vain, and washed my hands n innocence; But when he went into the Sanctuary of God, Then understood he their end*; For, *Surely thou didst set them in slipery places, Thou castedst them down n destruction: How are they brought into desolation, s in a moment? they are utterly consumed with ter-rors, as a dream when one awaketh: So O Lord, when hou awakest, thou shalt despise their image*, was his next vote. Prov. 1. 30. *They would none of my Coun-sell, they despised all my reproof; Therefore shall they eat of the fruit of their own way, and be filled with their own devices, for the turning away of the simple shall slay them, and the prosperity of Fools shall destroy them.* Thus you see that prosperity is sometimes a curse, and no blessing. To those beasts we intend to kill, we commonly allow the best pasture; And surely those men are better acquainted with *Mahomets Alchoran*, than our Saviours Gospel, who will not be convinced, but that temporal happiness is the

true

true index of Divine favour. God ſcattereth his outward bleſſings upon the wicked aſwell as on the good, becauſe if Virtue and Religion ſhould only appropriate riches, more men would become virtuous and religious for the love of mony and wealth, than out of any love they did bear either to Virtue, or Religion.

Maro. *O fortuna potens, quam variabilis,*
Tantum juris atrox quæ tibi vindicas,
Evertiſque bonos, erigis improbos?
Nec ſervare potes muneribus fidem.
Fortua immeritos auget honoribus.
Fortuna innocuos cladibus afficit.
Juſtos illa viros pauperie gravat.
Indignos eadem divitiis beat.
Hæc aufert juvenes, & retinet ſenes,
Injuſto arbitrio tempora dividens
Quod dignis adimit, tranſit ad impios,
Nec diſcrimen habet rectaque judicat,
Inconſtans, fragilis, perfida lubrica;
Nec quos deſeruit perpetuo premit.

Therefore let not thoſe deſpair whom blind Fortune hath kicked into any miſhap, nor meaſure the juſtneſs of their actions by the quantity of ſucceſs; Though the voyce of the world cenſure it, For it is not the event which makes it good or bad.

—— *Careat ſucceſſibus opto*
Quiſquis ab eventu facta notanda putat.

e Authors Resolution, and Reason to write, The wicked-nesse of the times; Wherein men will have no King, vnlesse they may be Kings themselves, nor no Bishops, only because they are not Bishops. Tyrants, and Traytors, reign by force, Kings by the love of the people. The definition of a Commonwealths-man, with all his properties, and the deceitfulnesse of a Parliament, be it long or short. Englands *degeneration, and the death of the Laws and Religion, with an Incitation to solemnize the funeral.*

NOw it is time to resolve the Quære couchant in the Prologue, *Eloquar an sileam; timor hoc, udor impedit illud*; Whether I should speak or be ent. When I consider the perills of the times, herein no man can speak his own conscience without offending those, who will give him blows for ords, Then *Timor hoc*. But, *Jam tua res agitur paes cum proximus ardet*, when I see my neighbour s house on fire, and my own next to it, when all en are asleep in sin, and none to awake them, hen *pudor impedit illud*. For, *Non mihi si centum nguæ sint oraque Centum, Omnia culparum percurre nomina possim*, If I had a thousand tongues, and many mouths, I could not vilify our iron age cording to its deserts; Me thinks, as if souls according to *Phythagoras* his opinion, descented from

from one man to another, I see those ancient Tyrants, or their black souls in worser images, acting their bloudy parts upon the stage of the world and sounding out their hellish edicts. Here *Caius Cæsar Caligula* with his detestable *motto* in his mouth, *Oderint dummetuant*, Let them hate me so they fear me: He forced parents to be present at the execution of their own children, and after he had well drunk and eaten, took pleasure to cast his friends into the Sea, from on high from a bridge, which he built. He wished that his people had but one neck, that he might chop them off at a blow, *vox Carnifice quam Imperatore dignior?* Speech fitter for an Hangman, than an Emperour. When a prisoner being fearfull of the cruel Torments, with which the Emperour would murder him, had taken poyson to prevent him, What sayes he, *Antidotum adversus Cæsarem?* Is there an Antidote against *Cæsar?* How many poor innocents being condemned to dreadful deaths, by the Tyrants of our age have poysened themselves, to prevent their undeserved punishments? And when his Grand-mother *Antonia* seemed to give him some admonition; *Memento*, *ait*, *omnia mihi in omnes licere*. I would have you to know, saith he, That I can do any thing, a true Character of a Tyrant, for what will not hee do? But doubtless the love of the people is the best guard for a King. *Magnum Satellitium Amor*. And that which our natural lawfull Soveraign would most look after. For, *Unum est regi inexpugnabile munimentum, amor*

Civium

civium. It is not fear, and force, nor Troops of Dragoons, and Red-coats that are the ſureſt holds or Governours; but the benevolence, hearts, and love of their ſubjects. *Cæſar, dando, ſublevando, noſcendo gloriam adeptus eſt.* Rulers have no greater enemy, than the fear and envy of the people. For, *Quem metuunt oderunt: Quem quiſque odit periſſe expedit.* Whom we fear, we hate, and whom we hate, we ſtudy and deſire his death. But behold, *Aulus Vitellius, Bonus odor hoſtis, melior civis ciſi.* An enemy ſlain hath a very good ſmell, but a Cittizen far better: O black abominable Tragical and Tyrannical ſpeech! And did not our age warm with ſuch horſe-leaches, we ſhould never ſuck the blood one of another, ſo as we do: But that you may hate the very name of Tyrants, and abhor their actions; Hearken a little to *Flavius Veſpaſianus* and his Councel, how impiouſly they conſulted, and firſt *Veſpaſian, Lucri bonus odor ex re qualibet*, It is gain which makes the ſmell ſo good of a ſlain Citizen or enemy; No actions ſo helliſh, but it produce profit, but that it is a virtue to attempt it, and the reaſon is, *Omnis in ferro ſalus*, because all our hope and health is in the ſword: for whileſt we have that in our hands, what law or religion dares oppoſe us? no diſputant like the ſword. *Exeat aula qui volet eſſe pius: virtus & ſumma noſtras non coeunt: ſemper metuunt quem ſæve pudet.* Let him depart from our Courts and Counſels, who is ſo ſimple that he muſt needs be pious, godlineſs is a great hinderance to our profeſſion,

and

and he is a Coward who is ashamed to act wickedly, *Sibi bonus aliis malus*, saith an other, He is a fool, who thinks that any one can lose so he gets; Let us be good to our selves, and all is well. There be some simple innocents, who cry, *Melius mori, quam sibi vivere*, It is better to dye, than to live only for our selves: But if such be their Doctrine, let them get for others, for us if they please, and starve themselves. Let us carve for our selves, *Proximus ipse mihi*, Charity begins at home, and he is an Ass that carrieth a burden for another. Others there be of the same stamp, and both alike simple, who say, *Dulce est pro patria mori*, It is sweet to dye for ones Country; let such good natured fools tast of that sweetness, and dye for their Country; our lives are sweet, and not so to be fooled away; It is sweet for our Country to dye for us. But *Pestis reipublicæ literæ*, saith another of the Counsel; we shall never carry on our affairs handsomely, so long as we have so many Lawyers, and Gospel men amongst us, the highest step to our promotion, will be to lay them on their backs, and I think the neareſt way to dispel the cloud of black Coats, will be to throw down their Universites, and take their tithes and lands away from them; As for the Lawyers perhaps we may bribe them, but if not, I am sure, they will rather turn than burn; To what we cannot perswade them with our tongues, we will compel them to with our swords. For Law, Learning and Religion, are as so many plagues and poysons to a Commonwealth. And *Qui nescit dissimulare*

simulare nescit imperare, He that cannot dissemble shall be no Commonwealths-man; for to tell you the truth, Dissimulation, cogging, and lying, is the foundation of our government; and if the foundation be taken away, every one knows the superstructure cannot stand; Therefore to deal plainly with the world, let us cover our worst actions with the best pretences, and ravish the people with the pleasing and specious names of Liberty and Religion, when we intend the extirpation of both; Let us imitate *Tereus*, who so neatly dissembled piety, that when he acted most against it, the people did Saint him, —— *Ipso sceleris molimine Tereus Creditur esse pius*; And doubtless he was no mean Cowmonwealths-man. Let us hold a fair correspondence with all Religions, but be sure to lead the Van in the most prevalent; it matters not whether it be true or false, let them look to that, who intend to obtain eternal advantages of it, we look no further than to enjoy the temporal. A Bird in the hand is worth two in the bush. It is the greatest obstacle to generous actions, not to personate that Religion, which will serve ones purpose best, be it Canonical or Apocrypha; and doubtless that Religion, which brings the greatest profit and largest incomes, is the most sacred, and most consonant to Scripture. But why should I blur my paper with the Description of this deceitfull Parliament, the *Theory* whereof, is become practical almost in every City? Let us therefore lament at the funeral of our Laws and Religion,

and throw one sprig of rosemary into the grave, where all our Rights & Libertyes are buried. That Son giveth cause of suspition of his Legitimation, who will not mourn at his Mothers death: And surely he was never a true born Son of the Church, or Law, that will not shed a tear when they are both fell to ruin. Some (though very few) good *Eleazors* amongst us, have lost their heads and lives, for our Laws and Religion; And although I am not worthy to dye a Martyr for them —— —— *Haud equidem tali me dignor honore*, Yet whilst I live it living tears shall fall from mine eyes, for them. For —— *Quis talia fando Myrmidonum, Dolopumve, aut duri miles Ulyssis, Temperet a lacrymis?* Who? what Puritan, Independent, Anabaptist, Presbyterian, Quaker, &c. Or Red-coat as bad, though not worse than any of them, can restrain his Adamantine heart from grief, and his eyes from tears, when he considers the deplorable conditions, which they have brought upon our Kingdom? Who (as it now plainly appeareth) had no other quarrel against King, than because they were not Kings themselves; nor no other reason against Episcopacy, than because each of them was not a Bishop. They could never yet produce any argument sufficient, unless the sword, to prove that King, or Bishop was not *Jure Divino*. And now behold what the sword hath brought them unto. I remember *Cadmus* sowed the teeth of a Serpent, which sprung up armed men, who presently destroyed one the other; I will not determine

mine that the ſeed of theſe men came from a Serpent, but ſure I am they cannot deny themſelves, but that they deſtroy each the other, like *Cadmus* his men. They kick the Government of our Kingdom about, from one to the other, like a foot ball; And it will be marvail, if ſome of them do not break their ſhins, aſwell as their conſciences, before the game is ended. They make the Government *Proteus*-like to turn into what ſhape they pleaſe, a true Common-wealth indeed, being common to ſo many Rivalls. And as the unruly Quadrupedes whirried about the Chariot, (*Phœbus* their lawfull Soveraign being abſent) untill they had ſet the whole world on fire; ſo it is to be doubted, that theſe headſtrong Bears, having caſt away the rains of true obedience, will not leave to wurry us, untill they have brought us to utter ruine? O *England*, *England*. *Hei mihi! qualis erat! quantum mutatus ab illo!* How is thy fame beſmeared! and thy honour laid in the duſt! Once the envy of the whole world for the glory of thy Laws, and Religion, now become a by-word, and a laughing-ſtock to all Nations. *Venit ſumma dies, & ineluctabile tempus.* The Sentence is already paſt, and the decree is gone forth, and nothing can avert the wrath of an angry Deity. *Tantæne animis cœleſtibus iræ?* Can the Almighty be ſo paſſionate? We want a *Moſes*, and we want an *Aaron*, to intercede and make an atonement for us, We want a *Jonah* to preach repentance, And we want the hearts of *Nineveh* to

Res publica, ſignifyeth a whore.

entertain it. We have done worſe than to *touch the Lords annointed*, and have *killed his Prophets, all the day long*. We have not *reverenced his Sanctuary*, But *have made it a den of Theeves*, and Stable for Beaſts, not altogether ſo bad as our ſelves. O God why haſt thou caſt us off for ever? why doth thine anger ſmoak againſt the Sheep of thy paſture? *O deliver not the ſoul of thy Turtle Dove unto the multitude of the wicked; Forget not the Congregation of thy poor for ever.*

——— *Fuimus Troes, fuit Ilium, & ingens*
Gloria Teucrorum.

Remember thy old mercy, and remember our former eſtate; For though now, *like People, like Prieſt*, The *Prophets lye*, and the *People would have it ſo*; Yet like *Bethlehem*, we have not heretofore been the leaſt amongſt the Princes of the World. We have had thoſe who have thought it, *Melius tondere quam deglubere oves*, better to trimm us, than to flea us, and *Melius ſervare unum quam occidere mille*, better to preſerve one than kill a thouſand; Who have been *Tardus ad vindictam, ad benevolentiam velox*, ſlow to do evill and revenge, but ſwift to do good and reconcile; Loving *Pax bello potior*, peace better than war, and eſteeming it *Pro patria mori pulchrum*, honourable to dye for their Country. Which they have done, and all Law, Religion, Juſtice, and Equity with them: *Cum uno paricidio junxerunt juris divini, naturalis, juris gentium,*

tium, omnium legum publicarum privatarumque eversionem, reipublicæ perturbationem, libertatis populi oppressionem, Senatus abolitionem, nobilitatis exterminationem, innocentium damnationem, peculatum, & ærarii publici direptionem, solennis conventionis infractionem, perfidiam, jurisjurandi violationem, statuum omnium confusionem, immo subversionem.

Tempora mutantur, & nos mutamur in illis. Sal.

Therefore let no man be offended if I attend the funeral, and say something on the behalf of the deceased; It is a Christian duty, and none will account it superstition to give an *Encomium* at burialls where it is due, unless those who account it superstition to deserve well themselves. *De mortuis nil nisi bonum*, We must say nothing but good of the dead. Therefore behold the Monument in these insuing political Aphorisms.

The Monument of the Laws, or Regal and Political Aphorisms; whereby the Prerogative of the King, and the just liberties of the People are set forth, and authorized by the Law of God, and the Law of the Land.

KIngs are Jure Divino, *by Divine right, to be obeyed, and not by violent force of Subjects to be resisted, although they act wickedly*, Prov. 8. 15. By me Kings raign. *Dan.* 2. 21. He removeth Kings, and setteth up Kings. *Prov.* 16. 10. A Divine Sentence is in the lips of the King. *Prov.* 21. 1. The Kings heart is in the hand of the Lord. *Job* 34. 18. Is it fit to say to a King thou art wicked? and to Princes, ye are ungodly? *Prov.* 24. 21. Fear thou the Lord and the King, and meddle not with them that are given to change. *Eccl.* 8. 2. I counsel thee to keep the Kings Commandment. Exod. 22. 28. *Thou shalt not speak evil of thy Prince, nor detract the Magistrate.* 1 Pet. 2. 17. *Fear God, honour the King.* Prov. 30. 31. *A King against whom there is no rising up.* Eccles. 10. 20. *Curse not the King, no not in thy thought.* 1 Sam. 24. 6. *The Lord forbid that I should do this thing unto my Master, the Lords anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.* From which premisses none unless those who deny the Scripture, can deny these Consequences. That the

jura

jura regalia of Kings, are holden of Heaven, and cannot for any cauſe eſcheat to their Subjects. That active obedience is to be yielded to the King as Supreme, *in omnibus licitis*, in all things lawfull. But if God for the puniſhment of a Nation, ſhould ſet up a Tyrannical King, *ſecundum voluntatem pravam non rationem rectam regentem*, governing by his depraved will againſt reaſon, and commanding things contrary to the word of God, we muſt not by force of arms rebel againſt him; but rather than ſo, (if not prevailing by Petition unto him, or eſcaping by flight from him) patiently ſubmit to the loſſe of our Lives and Eſtates, and in that caſe, *Arma noſtra ſunt preces noſtræ, nec poſſimus, nec debemus aliter reſiſtere*, Our prayers and tears ſhould fight, and not our Swords: For *who can lift up his hands againſt the Lords anointed, and be guiltleſs?* This in Scripture we find practiſed by Gods people to *Pharaoh*: *Exo.* 5. 1. and the ſame people, to *Nebuchadnezzar*, a Tyrant, were commanded to perform obedience, and to pray for him, Though there was no wickednesſe almoſt which he was not guilty of. His ſucceſſor *Darius*, *Daniel* obeyed, and ſaid, *O King live for ever.* Dan. 6. 21. For now no private perſon hath with *Ehud*, *Judg.* 3. 21. extraordinary commandment from God to kill Princes, nor no perſonal warrant from God, as all ſuch perſons had who attempted any thing againſt the life even of Tyrants. *Nil ſine prudenti fecit ratione vetuſtas.*

2. *The King hath his Title to the Crown, and to his ſingly office and power, not by way of truſt from the peo-*

ple, but by inherent birthright, immediately from God, Nature and the law, 1 Reg. Ja. ca. 1. li. 7. 12 Calvins ca'e.

3. *The Law of Royal government, is a Law Fundamental,* 1 pars Jnst. fo. 11.

4. *The Kings Prerogative, and the Subjects Liberty are determined, and bounded by the Law.* Bracton, fo. 132. Plowden, fo. 236, 237.

5. *By Law no Subjects can call their King in question, to answer for his actions, be they good or bad.* Bracton, fo. 5, 6. *Si autem ab eo petatur (cum Breve non Currat contra ipsum) locus erit supplicationi, quod factum suum corrigat, & emendet, quod quidem si non fecerit, satis sufficit ei ad pœnam, quod Dominum expectat ultorem. Nemo quidem de factis suis præsumat disputare, multo fortius contra factum suum venire.* If any one hath cause of action against the King (because there is no Writ runneth against him) his only remedy is by supplication and petition to the King, that he would vouchsafe to correct and amend that which he hath done, which if he refuse to do, Only God is to revenge and punish him, which is punishment enough. No man ought to presume to dispute the Kings actions, much lesse to rebel against him.

6. *The King is the only Supreme Governour, hath no Peer in his Land, and all other persons have their power from him.* 3 Ed. 3. 19. Bracton, li. 1. cap. 8. *Sunt etiam sub Rege liberi homines & Servi ejus potestati subjecti, & Omnis quidem sub eo, & ipse sub nullo, nisi tantum sub Deo. Parem autem non habit in Regno suo, quia sic amitteret*

amitterit præceptum, cum par in parem non habeat imperium. Item nec multo fortius superiorem nec potentiorem habere debet, quia sic esset inferior sibi subjectis & inferiores pares esse non possunt potentioribus. Ipse autem Rex, non debet esse sub homine, sed sub Deo & sub lege, quia Lex facit Regem. The King hath no superior but the Almighty God. All his people are inferior to him, he inferior to none but God.

7. *The King is Caput Reipublicæ, the Head of the Commonwealth immediately under God.* 1 Inst. 73. 1. h. 7. 10. Finch, 81.

And therefore carrying Gods stamp and mark among men, and being as one may say, a God upon Earth, as God is a King in Heaven, hath a shadow of the Excellencies that are in God, in a similitudinary sort given him, (Bracton, fo. 5. *Cum sit Dei vicarius, evidenter apparet ad similitudinem Jesu Christi, cujus vices gerit in terris*) That is to say

1. Divine Perfection.
2. Infiniteneſſe.
3. Majeſty.
4. Soveraignty and Power
5. Perpetuity.
6. Juſtice.
7. Truth.
8. Omniſcience.

1. Divine perfection. In the King no imperfect thing can be thought. No Laches, Folly, Negligence, Infamy, Stain or Corruption of blood can be adjudged in him. 35. h. 6. 26. So that *Nullum vitium occurrit Regi.*

2. Infiniteneſs. The King in a manner is every where, and preſent in all Courts. And therefore it

it is that he cannot be non-ſute, and that all Acts of Parliament that concern the King are general; And the Court muſt take notice without pleading them, for he is in all, and all have their part in him. Fitz. N. B. 21. H. 25. H. 8. Br: tit. Non-ſute. 68.

3. Majeſty. The King cannot take nor part from any thing, but by matter of Record, and that is in reſpect of his Majeſty: unleſs it be a Chattle or the like; Becauſe, *De minimis non curat, Lex.* 5. Ed. 4. 7. 4 E. 6. 31. 2 H. 4. 7.

4. Soveraignty and Power. All the Land is holden of the King. No action lyeth againſt him; For who can command the King? He may compel his Subjects to go out of the Realm to war. Hath abſolute power over all; For by a clauſe of *Non-obſtante*, he may diſpenſe with a Statute Law, and that if he recite the Statute; Though the Statute ſay, ſuch diſpenſation ſhall be meerly void. 7 E. 4. 17. 21. H. 7. 2. H. 7. 7. *Calvins* caſe. *Bracton. Rex habet poteſtatem & juriſdictionem ſuper omnes qui in regno ſuo ſunt, ea quæ ſunt juriſdictionis, & pacis ad nullum pertinent niſi ad Regiam dignitatem, habet etiam coercionem, ut delinquentes puniat & coerceat.* And therefore ought to have the Militia.

5. Perpetuity. The King hath a perpetual ſucceſſion, and never dyeth; For in Law it is called the demiſe of the King, and there is no *Inter-regnum*. A gift to the King goeth to his Succeſſors, though not named. For he is a Corporation of himſelf, and hath two capacities, (to wit) a natu-

ral

al body, in which he may inherit to any of his Anceſtors, or purchaſe Lands to him, and the heirs of his body, which he ſhall retain, although he be afterwards removed from his Royal eſtate; and a body politick, in which he may purchaſe to him and his heirs Kings of *England*, or to him and his Succeſſors. Yet both bodies make but one indiviſible body. *Plowden* 213. 233. 242. li. 7. 12.

6. Juſtice. The King can do no wrong; Therefore cannot be a diſſeiſor. He is all Juſtice, *Veritas & Juſtitia*, ſaith *Bracton*, *circa ſolium ejus*. They are the two Supporters that do uphold his Crown. He is *Medicus regni*, *Pater patriæ*, *ſponſus Regni qui per annulum*, is eſpouſed to his Realm at his Coronation; he is Gods Lieutenant, and is not able to do an unjuſt thing. 4 Ed. 4. 25. 5 Ed. 4. 29. *Potentia injuriæ eſt impotentia naturæ*. His Miniſters may offend, and therefore are to be puniſhed if the Laws are violated; but not he.

7. Truth. The King ſhall never be eſtopped. Judgement ſinall in a writ of right ſhall not conclude him. 18 E. 3. 38. 20 E. 3. *Fitz. Droit.* 15.

8. Omniſcience. When the King licenceth expreſly to *aliente* an Abbot, &c. which is in Mortmain, he needs not make any *Non obſtante* of the Statutes of Mortmain; For it is apparent to be granted in Mortmain, And the King is the head of the Law, and therefore ſhall not be intended miſconuſant of the Law. For, *Præſumitur Rex habere omnia jura in ſcrinio pectoris ſui*. 1 Inſt. 99. And therefore ought to have a Negative voice in Parliament.

liament. For he is the fountain of juſtice from whence the Law floweth.

8. *The Opinion of the two* Spencers, *in Ed.* 2. Who held that the oath of allegiance was more, by reaſon of the Kings Crown, (that is his politick capacity) than by reaſon of his perſon, *Is a moſt deteſtable, excreable, damnable and damned invention*, 7 Rep. fo. 11. Calvins caſe.

9. *High Treaſon can be committed againſt none, but the King, neither is any thing high Treaſon, but what is declared ſo to be by the Statute.* 25 Ed. 3. c. 21. To leavy war againſt the King, to compaſs or imagine his death, or the death of his Queen, or of his eldeſt Son, to counterfeit his Money, or his great Seal, to impriſon the King untill he agree to certain demands, to leavy war to alter Religion, or the Law, to remove Counſellours by arms, or the King from his Counſellours, be they evil or good, by arms, to ſeize the Kings Forts, Ports, Magazine of war, to depoſe the King, or to adhere to any State within or without the Kingdome, but the Kings Majeſty, is high Treaſon. For which the Offendor ſhould have judgement. Firſt, to be drawn to the Gallows. 2. There to be hanged by the neck, and cut down alive. 3. His Intralls to be taken out of his belly, And he being alive to be burnt before him. 4. That his head ſhould be cut off. 5. That his body ſhould be cut in four parts. and 6. That his head and his quarters ſhould be put where the Lord the King pleaſeth.

10. *Treaſ-*

10. *Treason doth ever produce fatal destruction to the Offender, either in body or soul, sometimes in both, and he never attains to his desired end.* 3 Par. Inst. pag. 36. Peruse over all Books, Records and Histories, and you shall finde a Principle in Law, a Rule in Reason, and a tryal in experience, that Treason doth ever produce fatal and final destruction to the Offender, and never attains to the desired end, (two incidents inseparable thereunto) and therefore let all men abandon it, as the Poysonons bait of the Devil, and follow the precept in holy Scripture, Serve God, Honour the King, and have no company with the seditions.

11. *That Kings have been deposed by their Subjects, is no argument or ground that we may depose ours, A facto ad jus non valet argumentum.* Because Children have murdered their own fathers, is no warrant for us to murder ours. *Judas* betrayed his Soveraign, yet should not we follow his example, unless we strive for his reward. There was never King deposed but in tumultuous and mad times, and by might, not by right.

12. *The King is Principium, caput, & finis Parliamenti, the begining, head, and end of a Parliament.* The body makes not the head, nor that which is *inferior*, that which is *prior*, Kings were before Parliaments. There were not in *England* any formed bodyes called the two Houses of Parliament, untill above 200. years after the *Norman* Conquest.

13. *The King of England is armed with diverse Counsels*, one whereof is called *Commune consilium*, the

the Common counsel, and that is the Court of Parliament, and so it is legally called in writs and judicial proceedings, *Commune Consilium Regni Angliæ, Consilium non est præceptum, Consiliarii non sunt præceptores.* It is not the office or duty of a Counseller to command and make precepts; but only to advise.

14. *The King is the fountain of justice, and the life of the Law.* The two Houses frame the body, the King giveth the soul, for without him it is but a dead carcase. And ——*Si componere magnis Parva mihi fas est*, If I may compare small things with great, As in a bond, though one find paper and another write it, yet if the obligor do not seal and deliver it, it is nugatory and no obligation: So if the King assent not to an act of the two Houses, it is void and no Statute, It is the royal Scepter which gives it the force of a Law. Witnesse the whole Academy of the Law, *& perspicua vera non sunt probanda.* It would be foolish to light the Sun with Candles.

15. *Originally The King did make new Laws, and abrogate old, without the assent of any known body, or assembly of his Subjects.* But afterwards by his gracious goodnesse perceiving that his people could best know their own soars, and so consequently apply the most convenient remedy, he vouchsafed so much to restrain his power, that he would not make any Law concerning them, without their assent. For at the first, *Populus nullis legibus tenebatur, sed arbitria regum pro legibus erant.* Which truth

o clear, that it ſhines almoſt in every Hiſtory. The ldeſt and beſt ſtile of an act of Parliament is, Be enacted by the Kings Majeſty, with the aſſent of he Lords, Spiritual and Temporal, and the Com- nons &c. which proves where the virtual power is.

16. *The Commons have no Authority but by the Writ of Summons.* That Writ gives them no ower to make new Lawes, but onely to o and conſent to ſuch things, which ſhall hap- en to be ordained by Common Counſel there in arliament, which are the words of the writ, and ll their Juriſdiction. At a Conference the Com- nons are alwayes uncovered, and ſtand bare, when he Lords ſit with their hats on; which ſhews that hey are not Colleagues in Judgement with the ords. Every Member of the Houſe of Commons kes the oath of allegiance and ſupremacy before is admiſſion in the Houſe, and ſhould keep it too.

17. *It is* Lex & conſuetudo *Parliamenti; The Law nd Cuſtome of a Parliament, That no Arms are to be ome in* London *or* Weſtminſter, *in the time of Par- ament*, Leſt the proceedings in that high Court, *ro bono publico* ſhould thereby be hindred or di- urbed. For it is more congruous for Red-coats ith their Pikes, Muskets, Swords, and other mmunition to keep a Den of Theeves, than to eep the Members of ſo honourable a Court. 3 *Inſt.* 60. 4 *Inſt.* 14.

18. *When an Act of Parliament is againſt Common ght or reaſon (as that Debtors ſhould not pay their bts, &c.) or repugnant or impoſſible to be performed,*

the

the Common Law shall controle it, and adjudge it to be voyd; And such is an Act for a perpetual Parliament, or to kill the King, Dier. 313. li. 8. 318. Doctor Bonhams case.

19. *The premisses being rightly and duely considered*, if any person be so impudent, insolent and arrogant, as to deny the King his Negative voyce in Parliament; They may aswell deny him his life, and take upon them to frame a new Law and Commonwealth to themselves. Shall the Commons have a Negative voyce, who are most of them Tradesmen, and not educated in the Law, but in Mechanick handy-crafts? And shall not the King have this priviledge, who is assisted by the advice of the Judges, his Counsel at Law, Sollicitor, Attorney, Masters of Chancery and Counsel of State, consisting of some great Prelates, and other great Personages versed in State affairs?

20. *The Parliament is actually dissolved by the demise of the King.* For the *Individuum Carolus Rex*, being gone from whence they derived their power, consequently their authority is gone likewise. For *cessante statu primitivo cessat & derivativus.* And *Derivativa potestas non potest esse major primitivo.*

Quid prodest tibi nomen usurpare alienum & vocari quod non es?

the Diviſion of Governments; Monarchy is the moſt natural and Divine; The King hath no equal in his Kingdome; Soveraignty can not be divided between the King and the People; Neither can the People, either jointly, or ſingley have the ſupreme power where the Government is Monarchical. The tenets of our new Statesmen, yet old Knaves, confuted as damnable. Parliaments have no power but from the King, neither did ever any Parliament, unleſs our late Rebels, ever claim any power but what came from the King, But all Parliaments ever ſince they had their being, by the very Statutes which the King made with their conſent, have acknowledged the ſupreme power to be in the King, and have ſworn it with ſacred oaths; So did that Parliament which murthered their King: ſwear that the only ſupreme power and Soveraignty was in the King, next to God, and that there was no power on earth above his; which being true, I would fain know what power they had, not only to remove their King from his evil Counſellers, (which they did in removing him from themſelves) but alſo from the Land of the living, Quos Deus, ſed, &c.

HAving diſſolved the Parliament, and ſet foot on the ground of the Politician, let us travel a little further, and take a ſurvey of the main

Triangle upon which the art of Government consists, viz.

1. *Monarchy*,	which degenerate into	1. *Tyranny*,
2. *Aristocracy*,		2. *Oligarchy*,
3. *Democracy*, or popular estate,		3. *Ochlocracy*, or Commonwealth.

And first of *Monarchy*, For *a principalioribus seu dignioribus est inchoandum*, The most excellent must have precedency. *Monarchy*, which we may call a Kingdome, is where the absolute Soveraignty lyeth in the power of one only Prince, (for so much the word *Monarchy* of it self importeth) who ruleth either according to the rule of Law and equity, or contrary. Which form of Government doth as far transcend and excel all others, as the glorious Sun, doth the pale-fac'd Moon, or the Moon the lesser Stars. It is the *Emblem* of the Almighty: For behold the blessed *Trinity*, where there are *three persons*, but *one God*. There is an Arch-angel; The Angels adore but one Lord and Soveraign. Take a view of the heavenly Orb, where you shall see the cælestial creatures give place to the Kingly Sun, The Moon rulet Queen regent amongst the Stars; Behold the Eag the King of the Birds of the air; The Lyon t King of the beasts, on the earth; And the Whal the King of fishes, in the sea; Fire hath the maj stick preheminence above the other Element among granes, the wheat; among drinks, the win among spices, the baulm; among metals, t gol

old. The Devills themſelves will not be ſo diſorderly as not to have a King; for *Satan* is their Prince and chiefeſt Leader. The Members of the Natural body are ſubjects to the Head their Soveraign, and the ſame Congruity and Harmony is here in the Politique body of *Monarchy*. And ſuch is the ſtately preheminence of this Government, that the *Monarch* can admit of no *Peer* in his Kingdome, no more than the Sun can of an other Sun in the Firmament. *Si duo ſoles velint eſſe, periculum eſt incendio omnia perdantur. Serinus.* If two be equal in power in a Commonwealth, it is *Ariſtocracy*, or rather *Duarchy*, and not *Monarchy*. For one of them hath not *Soveraignty* over the othet; For, *Par in parem non habet poteſtatem*, & he only is a Soveraign who commandeth all others, and can himſelf by none be commanded. Then no leſs fooliſh than wicked and deteſtable is their opinion, who conceits their Government to be Monarchical, yet would have *Duo ſumma imperia*, and hold that the Univerſe of the people are of equal, if not higher power than their *Monarch*, and may call him in queſtion for his actions, and proſecute him even unto death, if they pleaſe; who make their dreadfull *Soveraign*, a *Jack a Lent*, a *Miniſter* of *truſt* at the beſt, to be turned out of his Office at their pleaſure, when God and all the World knows, that by the *Law* of *God* (as I ſhewed before, and ſhall more fully ſhew hereafter) the *Law* of *Nations*, the *Law* of *Nature*, and the *Law* of *England*, both *Common* and *Statute*, They ought not to touch

him, though in truth he were so wicked as they would have and pretend him to be; No, they ought not so much as to think an evil thought of him. *Quod summum est unum est.* *Soveraignty* is a thing *indivisible*, and cannot at one and the same time be divided between the King and his Subjects; If the Soveraignty be in the people, then is the Government either *Popular* or *Aristocratical*, and not *Monarchical*. To mix the estate of a Monarchy with *Democratical*, or *Aristocratical* estate, each having a share of the Soveraignty, is altogether impossible. For if every one of the three estate, or but two of them hath power to make Laws, who should be the Subjects to obey them, or who could give the Law? being himself constramed to receive of them unto whom he himself gave it. Then might the King make the acting of his people against him treason, and the people make the acting of their King against them treason, which would bring all to *Anarchical* confusion. And although our age had produced such a Monster as to take upon them a power to depose, and powr out the sacred blood of their lawfull Soveraign; Yet is there no such power, *in rerum natura*, It is the off-pring of the Devil, The cloak, Sanctuary, and refuge of *Treason*, *Rebellion*, and *Tyranny*, to blinde the people, taking advantage of their ignorance, and lead them hood-winckt, into everlasting destruction, unless the God of mercy prevent not.

With this new upstart Doctrine, have our

Apo-

Apochryphal Dogmatists in *England*, led the rascal rabble of the people about, like a Dog in a string, buzzing in their ears that the *Monarchy* of *England* is composed of three kinds of Commonwealths, and that the *Parliament* hath the form of an *Aristocracy*; the three estates of a *Democracy*; and the King to represent the state of a *Monarchy*; which is an opinion not only false, absurd, fond, foolish and impossible, but also worthy of the most severe punishment. For it is high treason to make the Subject equal with the King, in authority, and power, or to joyn them as Companions in the Soveraignty. For the power of a Soveraign Prince, is nothing diminished by his Parliament, but rather much more thereby manifested; The Majesty of a Prince, consists in the obedience of his Subjects, and where is the obedience of the Subjects more manifested then in his Parliament, where the *Lords* and *Commons*, the *Nobility* and *Comminalty*, and all his *Subjects* from the highest *Cedar*, to the lowest *Shrub*, with bended knees, and bare heads, do cast down themselves at his feet, and do homage, and reverence unto his Majesty, Humbly offering unto him their requests, which he at his pleasure receiveth, or admiteth? So that it plainly appeareth, that if the Parliament be not extravagant, and leap over the bounds limited by the laws of God, and our Realm of *England*, the majesty and authority of our Soveraign is not decreased by the assembly of Parliament, but rather augmented and increased. For the *Peers* cannot

assume *Aristocracy*, nor the *Commons Democracy*, without violation of their Oaths, with which they are tyed in obedience to their Soveraign, as well as with the Laws. Indeed our Prince doth distribute places of command, *Magistracy*, and preferment to all his Subjects indifferently, and so the Government is in a manner tempered with *Democracy*. But yet notwithstanding the State doth continue a pure and simple *Monarchy*, because all authority floweth and is derived from the King, and the Soveraiguty doth still continue in him, as the fountain from whence those streams of power run, and the Parliament is so far from sharing in this Soveraignty, that the whole current of our acts of Parliament acknowledge the King to be the only Soveraign, stiling him *Our Soveraign Lord the King*. And the Parliament, 25 H.8. saith, *This your Grace's Realm, recognizing no superior under God, but your Grace, &c.* And the Parliament 16 Rich. 2. 5. affirmeth the Crown of *England*, to have been so free at all times, that it hath been in no earthly subjection but immediately to God, in all things touching the Regality of the said Crown, and to none other. And without doubt these Parliaments, and many others had as much might, and right, though not so much Knavery, as our *Anabaptists*, and *Puritans* and other Sectaries have now, who pretend that the Government originally proceedeth, and habitually resideth in the people, but is emmulatively and communicatively derived from them, unto the King, and therefore the people, not deriding them-

themſelves of their firſt intereſt, but ſtill retaining the ſame in the collective body, that is to ſay in themſelves ſuppletive, if the King in their Judgement be defective, in the adminiſtration, or neglect the performance of his duty, may queſtion their King for his miſgovernment, dethrone him if they ſee cauſe, and reſuming the Collated power into their own hands again, may transfer it to any other whom they pleaſe.

These men would make themſelves extraordinary wiſe, or elſe our Anceſtors extraordinary fools; for ſurely if there had been ſuch a power reſiding in the people, as theſe men blab of, it would have been preached up before theſe new-lights ever ſaw the light, ſome buſie-head like themſelves, would have awakened it, and not let it ſleep ſo long. But it is impoſſible and a meer foppery to think that ſuch a power ſhould be; for ſuppoſe that the people had at firſt Elected their Governour, and gave him Soveraignty over them, could they with juſtice and equity dethrone him again? Surely no. For, *ſive electione, ſive poſtulatione, vel ſucceſſione, vel belli jure princeps fiat, Principi tamen facto, Divinitus poteſtas adeſt.* Let the King be made by election, lot, ſucceſſion or conqueſt, yet being he is a King, he hath Divine power. And therefore they have no power to take away that which God hath given.

The Conceit of a mixed Monarchy, that the ſupreme power may be equally diſtributed into two or three ſorts of Governours, is meerly vain

and frivolous, becauſe the ſupreme power being but one, muſt be placed in one ſort of Governors, either only in *Monarchy*, or only in *Ariſtocracy*, or only in *Democracy*; Our Parliaments of *England* never until now claimed either *Ariſtocracy*, or *Democracy*; Therefore, as hitherto it hath been granted, ſo the Government muſt of neceſſity ſtill be *Monarchical*: And the gracious Conceſſions of our Soveraign, not to make Laws without a Parliament, do not make the Parliament ſharer, or his equal in the Soveraignty, becauſe, as I ſhewed before, the Parliament hath no power but what is derived from the King. His limitation of his Prerogative, doth no way diminiſh his Supremacy; God himſelf who is moſt abſolute, may notwithſtanding limit himſelf and his power, as he doth when he promiſes and ſweareth that he will not fail *David*, and that the unrepentant Rebels ſhould never enter into his reſt; ſo a man that yieldeth himſelf to be bound, hath his ſtrength reſtrained, but not leſſened; neither is any of it transferred to them who bound him; So our Soveraign doth limit his power in ſome points of his adminiſtration, and yet this limitation neither transferreth any power of Soveraignty unto the Parliament, nor denyeth the *Monarchy* to be abſolute, nor admitteth of any reſiſtance againſt him.

Monar-

Monarchy is either Lordly, *or Royal.* Adam *proved to be the first King, and made by God in Paradise, not by the people. All Kings are made by God. The Son hath more right, and it is more pleasing to God for him, to murther his Father, the Wife her Husband, and the Servant his Master, than it is for the people to kill their King, Though in truth he be wicked. The Kings institution, and authority declared by Divine and Humane Writers. The Horrible Labyrinth of sins which Regicides plunge into, with their guilt. The most famous Nations in the World have, and do live under Monarchy,* Englands *glory and love to Kings in times past, and her Apostacy in times present.* Pater familias *were petite Kings, and how little Kingdoms, grew great Kingdoms. The Kings power is from God, not from the People; neither did the people at first chuse Kings, but they were born subjects by nature.*

Monarchy is either *Lordly*, or *Royal*; *Lordly* is where the *Monarch* by the Law of Arms, in a lawfull war becometh *Lord* of the goods and persons of the Conquered, governing them, as the Master of a family doth his slaves, how he pleaseth; And it is concluded by all that *Nimrod* was the first *Lordly Monarch.*

Royal,

Royal, is where the *Monarch* maketh the Law the Rule of his actions, permitting his subjects to injoy their *Meum* and *Tuum*, aswell as himself; the Law being the Arbitrator between them both. I am not ignorant of the infinite sorts of *Monarchies*, which many men make by the different means of the obtaining the State; but all of them may be compriſed in theſe two (unleſs *Tyrannical* of which hereafter I ſhall ſpeak) be they hæreditary by ſucceſſion, by election, by gift, or by deviſe; For the difference of *Monarchs*, is not to be gathered by the means of the coming to the State, but by the means of governing.

Among the many *Prerogatives*, which the State of *Monarchy* may challenge above other Governments, it hath none ſo glorious as it's Author, and Antiquity; For he that denyeth that the *Almighty* was the founder of Monarchical Soveraignty, may aswell deny that there is a God, being himself the *Monarch* of all creatures; Therefore to this Almighty *Monarch*, will I lift up my head and hands, and humbly implore his ſacred Majeſty, to guide my pen in the road of truth, whileſt I travel to the head of this river, for I will dive into the depth of it, and make a ſcrutiny in the very foundation.

——— *Primaque ab origine mundi,*
Ad mea perpetuum deducam tempora Regem.

The firſt *cæleſtial King* which made *Heaven* and *Earth*,

Earth, and all things therein, was the *Almighty*; The first *terrestial King* which was made for *Heaven* and of *Earth*, and Governour of all things therein, was *Adam*; If thou art so much a *Basileu-maslix*, as to doubt this truth, behold his Patent by which he was made Lord and King over all, *Genes.* 1. 28. *Be fruitful, and multiply, and replenish the Earth, and subdue it, and have Dominion over the fish of the Sea, and over the foul of the Air, and over every living thing that moveth upon the Earth.* This royal Commission did the King of Kings give to our Father *Adam*, which is so much the larger by reason of the word *Dominare*, which is more than *regere*. Which may serve to resell that absurd opinion, and worse than *humane invention* of those men, who imprudently as well as ignorantly, call Kingship, *humanum inventum*, a humane ordinance, and say that Kings were originally instituted by the suffrage of the people, and so may be deposed by the people, whereas it plainly appeareth, that there were no people when the first King was ordained; and doubtless (let the opposers of Royal Government spet what venome they will) it is an undoubted truth & an irrefragable *axiom*, that Children have as much right by the Law of God, and nature, to depose their natural Father, and chuse another, as the people have to depose their natural hæreditary Soveraign, and make choise of another; For the King is the *Father* of the people, the *Husband* of the Commonwealth, and the *Master* of his subjects; and suppose him to be evil, can you finde

finde any warrant in Scripture, that Children should murder their *Father*, the Wife her *Husband*, or the Servant his *Master*, because they were wicked? surely not, no more can you finde any authority for Subjects to murder their Soveraign: but our age hath created such a power, or rather a *Monster*, and cloathed it too with such piety, and Religion, as if they did intend to binde it up with the Bible, and make it *Canonical*; but without doubt they will be so far from making futureages to take it for Gospel, as they will hardly have Rethorick enough, to make them believe that ever such a wickedness could be committed.

Let us now look into humane Writers, and see what their Histories afford us, which we will make use of, only as an illustration to what we have said, not as an authority, because there is no greater authority than Scripture, although *Historia non est vilis authoritas*, great is the authority of History.

Principio rerum, gentium, nationumque imperium penes Reges erat, saith *Justin.* li. 1. From the begining of things, that is, from the begining of the world, the rule and Government of the people, and of all Nations, was in the hands of Kings; which Learned *Cicero* doth with no lesse truth Confirm, saying, *Certum est omnes antiquas gentes Regibus primum paruisse*, which is the same in effect with *Justin.* That Monarchy is most natural, and as it were instituted by the laws of Nature, is a Conclusion by the common consent of the best *Philosophers* and *Historians*; Let *Tacitus*, and *Seneca* speak for them all: *Unum*

imperii

imperii Corpus, unius Animo regendum videtur, the whole Commonwealth makes but one Body, and it is most natural for one body, to be ruled by one Soul. *Seneca, Natura certe commenta est Regem, quod ex aliis animalibus licet cognoscere*, surely Nature found out Kings, which we may learn even of the brute beasts. And Multitudes of antients preach Monarchy to be Divine. *Callimach.* Ἐκ δὲ Διὸς βασιλῆες: *Ex Jove sunt Reges*, Kings were instituted by their Gods. *Plato* in Polit. ὁ βασιλεὺς ὡς θεὸς ἐξ ἀνθρώπων: *Rex, Deus quispiam humanus est*, The King is, as one may say, a God upon Earth. *Liv.* lib. xxvi. *Regnum, res inter Deos hominesque pulcherrima*. Therefore let none so stupidly deny, that *Monarchy* is not *Divinum institutum*, a Divine institution. If they do, *blind Homer* will prove them *blinder* than himself, For, Λοιγοφόρε βασιλῆας: *à Jove educatos Reges*, saith he, The Gods constituted and educated Kings; therefore let every one use his uttermost endeavour, and make these supplications with *Homer*, to his lawfull Soveraign, —εἷς κοίρανος ἔστω Εἷς βασιλεύς — *herus unicus, esto unicus & Rex*, Be thou our only Lord, and our only King. O most legal and dreadfull Soveraign.

——— *Rege incolumi mens omnibus una,*
Amisso rupere fidem.

Let us all be of one mind, to establish our King, for he being unsafe, we are all unsafe and perjured. I know not of what constitution thou art, who perusest

(a) Note Reader that this Chaos of Religions, hath justled the true Protestant Religion out of doors, so have I seen a flower kill'd by the multitude of weeds. and a Lamb destroyed by a number of Woolves.

sest these lines, But be thou (*a*) a *Puritan, Presbyterian, Brownist, Independent, Anabaptist, fift Monarchyman, Quaker, Millenarie, Arminian, Socinian, Antitrinitarian, Theam au John, Antinomian, Adamite, Familist, Jesuit, Ranter* or what thou wilt, Learn this, though perhaps it agree not with thy *constitution*; That Kings are ordained by Gods *constitution*, and by Gods *constitution*, we are commanded and ought for to obey them, as out of holy Writ I have already, and shall further prove; and as that man who maketh a question, whether there is a God or no? ought to be answered with Scripes, rather than verball instructions, so he that denyeth this truth, ought with the oratory of the sword, and not of the mouth, to be perswaded into his due obedience. For it is an uncontrolable *Maxim*, that he doth not honour, and serve God as he should, who doth not honour and serve his King as he ought; God will not own him to be his subject, who will not be a subject to his Soveraign the *Lords anointed*; Therefore since by the Law of God (for nothing is more frequently commanded in the Scripture, and our Kings are of like institution with those Kings in Scripture, and ought to have the same honour and obedience) by the Law of Nature, by the Law of Nations, by the Common, and Statute Law of *England*,

land, we are commanded to honour our King: Let no man be so much an Enemy to God, to Religion, to his Country, to the Church, to the Law, and to his own soul, as to Rebel against his Legal Soveraign; For he that doth it, transgresseth against the ten Commandements of the Law, the new Commandement of the Gospel, he committeth the seaven deadly sins, the four crying sins, the three most detestable sins, to the soul of man, *viz.* Prophanes, Impudency, and Sacrilege; In a word, he committeth all sins, is the *Embleme* of the *Devil*, and unless he repent, he will have his Lot with *Belzebub* the great *Rebel* and *Traytor* against *Heaven*. If punishment cannot compel them, me thinks the beauty of Monarchy might allure men to love it. Surely there is no generous spirit who doth not; for the most renowned and famous Nations in the World have lived under *Monarchical* Government, as the *Scythians*, *Ethiopians*, *Indians*, *Assyrians*, *Medes*, *Egyptians*, *Bactrians*, *Armenians*, *Macedonians*, *Jews* and *Romans*, first and last, and at this day the *French*, *Spaniards*, *Polonians*, *Danes*, *Muscovites*, *Tartars*, *Turks*, *Abissines*, *Moors*, *Agamesques*, *Zagathinians*, *Cathaians*, yea and the *Salvage* people lately discovered in the *West-Indies*, as being guided thereto, by the rules of nature; and rip up Antiquity, and search Histories both antient and modern, and thou shalt never finde our Realm of *England* so much an Enemy to virtue, as to hate Royal Government, until these latter and worst of dayes, wherein it is accounted a sin to be noble,

noble, and vertuous: Nay so much did our Nation love Kings in former times, that we had seaven of them in *England* at one and the same time, *viz.* 1. The King of *Kent*, 2. Of the *South-Saxons*, 3. Of the *West-Saxons*, 4. Of the *East-Saxons*, 5. Of *Northumberland*, 6. Of *Mercia*. 7. Of the *East-Angels*, which ruled and shined like the *seaven Stars*, each absolutely reigning in his Country, not under the subjection of other, until at length by the Law of Conqueſt, one became Monarch over all, ruling like the Sun, and acknowledging none on Earth his Superior, so much that it is amongst us a common adage, viz. *The King holdeth of none but of God.* But it seems God hath now granted away the Seigniory to the House of Commons, and the King must hold of them; But from hence ariseth a point in Law, whether they are absolutely and legally seized of the *Seigniory*, without *attornment* of the *tenant*: In my simple opinion the *Seigniory* doth not pass before *attornment*; but I leave it as a *quære* to the House of *Commons*, who are best able to resolve it, because they have all the Law in their own hands.

Non nostrum inter vos tantas componere lites.

From what hath been said, it is apparent that *Adam* was the first King on Earth, and that Kingdoms have been ever since *Adam* hæreditary; for a *family* which was before *Commonwealth*, is nothing else but a *small Kingdom*, and a *great Kingdom* is

is nothing else but a *great family*, for the *Patres familias* were, petite *Kings*, and had royal power, and *potestatem vitæ & necis*, even over their own Children, as *Abraham* and others. But when the *family* increased, and the numerous *off-spring* of their first parent multiplied, built Villages, Towns, and Cities, and so became a great people, so long as their first parent lived, their love and duty towards him, would not permit them unnaturally to strive with him, for the superiority; but to acknowledge and obey him as their Soveraign and lawfull King, from whence they had their being: And this is the reason that Kings are called *Patres Patriæ*, Fathers of their Country. Sal. 1. *Inde enim origo regum regiique regiminis petenda est. Hæc cum primo homine & cum solo novo cepit, quoniam primum parentem numerosum ex eo descendens natorum, & quivex ii nati sunt populus, pro rege habuit, & observavit, ut primum sui generis auctorem.* So much for Monarchy, the best of all Governments. *No man can serve two Masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and Mammon*, Math. 6. 24. If any *Anti-Royalist* think himself wiser than our Saviour, and that he can serve *two Masters*, and love them both, let him hate Monarchy, and set up his two *headed Master*, and let experience the fustris of fools correct him, as it hath many already.

But since our age is given to nothing but vain imaginations, there be some who do Imagine, and

will object that *Adam* was no King, becauſe he is not ſtiled ſo in Scripture. I anſwer (though this frivolous objection doth not deſerve an anſwer) that neither do you find *Adam* ſtiled in Scripture, my Father, or thy Father, yet *Adam* was the Father of all fleſh; *Si res apparet, Cur de nomine certas?* He that hath the ſupreme power is a King; But *Adam* had the ſupreme power, *Ergo*, *Adam* was a King. *Rex* cometh from *Regere* to rule, and *Adam* was ſole Lord, Ruler, and King, and ſo continued untill he died. *Adam* was created by God, the Monarch of the World, before he had any ſubjects, And by right of Nature it was due to *Adam* to govern his poſterity, even before his ſubjects were born: So that, though not in *act*, yet in *habit Adam* was a king from his creation; Neither could *Eve*, nor her Children ever limit *Adams* power. It was God that gave the power, therefore no Mortals could ever diminiſh or increaſe it. For, *Quid Jovi majus habetur?* They muſt be above all that which is called godlineſſe, who go about to put aſunder that which the Almighty hath joyned together. This Paternal power continued Monarchical, to the Floud, and after the Floud, to the Confuſion of *Babel*, at which time God ſcattered the people abroad from thence, upon the face of the whole earth, as you may read, *Gen.* 10, & 11. Yet they went out by Colonies of whole families, over which the prime Fathers had the Soveraignty, and were kings, deriving their Fatherly and Regal power from *Noah*, whoſe Sons or Grand-children the

were

were all. And although I think there are but few Kings in the world, who can prove their title to their Crown hereditary, ever since *Noahs* Floud, or the Confusion of *Babel*, yet it is as true, that there is a Regal right, continuing in the Father-hood, even untill this day, and that the next heir to *Adam* ought to have the Supreme power, as it is true, that the father hath right, & ought to govern his Children, or as that it is a rule, *Qui prior est tempore potior est jure*; He that is eldest, by Law ought to rule: For God told *Cain* the eldest brother, *Gen.* 4. 7. That unto him should be the desire of his youngest brother, and that he should rule over him, which continueth a Law until this present time: But though we know not which is the next heir to *Adam* in any convention of the people, (which is the fault of our ignorance, not of *nature*) yet since God hath told us in his Holy Word, that he only disposeth of Crowns, as he pleaseth; Therefore they can not go out of the right line, so long as he directeth and guideth them, though the right in the Father-hood lye dormant. Every King is a Father, therefore every subject must be obedient to his fatherly power, otherwise he will break Gods Commandment, viz. *Honour thy Father*, &c. God only had right to give, and take away Crowns, and thereby to adopt subjects into the allegiance of another fatherly power.

Therefore no less false than execrable is their opinion, who promulge that all men whereby na-

ture born free from subjection, and that they had no Governour, but by the peoples assent, and chusing, when it is most apparent, that God gave the Supreme power to *Adam*, and that all men since were born subjects by nature. Our Saviour was subject to his Parents will, *Luke* 2. 51. And doubtless those men are free from all goodness too, who professe themselves born free from subjection to their Prince, or their Ancestors before them.

But suppose all men were born free by nature and that the people orignally by nature had power to chuse a King? after what manner, or how is it possible for them to make their choice? it must be by the joint consent of every reasonable creature, Male and Female, Old and Young, Babes and Antient men, Sick and Lame, all at one time *Nemine Contradicente*: for if natural freedom be granted to all, the *Major* part of the whole people of the world, or the *Major* part of the people of a Kingdom, have no power to binde the lesser part to their consent, and agreement; Every one being as free by birth, and having as much power as any other: For the *Major* part never bindeth, but where men at first either agree to be so bound, or where a higher power so commands: Now there being no higher power than Nature, but God himself, where neither Nature nor God appoints the *Major* part to binde, The consent of the *Major* part is not binding to any, but only to themselves who consent; Those who are born afterwards (according to the tenets of natural freedome) are not

bound

bound by their consent, because by nature they are likewise born free. But if it should be true, (as it is false) that men are all free born by nature, yet have not they power jointly or severally, to alter the Law of nature. Now, by the Law of nature no man hath power to take away his own life; How then can the people or any single man give that power to another, which he hath not in himself? If he killeth himself for any offence, he is a murtherer. Therefore if any man claiming no other power but what he hath from the people, do take away the life of any man, though in a way of publique justice, he is a murtherer, and the man so killed, is a *felo de se*. Because the man slain had no power to kill himself, and so consequently he which killed him had no power neither; For, *Nemo potest plus juris in alium transferre quam ipse habet:* No man can transfer to another, a greater right and power, than he himself hath.

Tyrants are either with a Tittle or without a Tittle; Their qualities. Kings have their power immediatly from God, not from the People, proved in Adam, *and by Gods own Word in several Texts of Scripture, by the suffrages of the Fathers and other Writers, and by the Lords Prayer and Doctrine. The several sorts and degrees of power instituted by God, and the Commission, whereby God gave power to* Adam. *The honour which God hath bestowed on Kings, and his special care, and owning them. How Kings are said to be instituted immediatly by God. The Israelites did not sin in desiring a King; and his power and prærogative set forth by the Prophet* Samuel; Saul *was chosen for his virtues, and was not vitious at his inauguration. Proved from* Adonijah *and* Solomon *that God only maketh Kings, not the People. The Arrogance and presumption of the pragmatical People of* England, *in claiming power to make and unmake Kings, condemned, who will have none Kings but themselves. Monarchy the best of Governments.*

LEt us now set upon this Monster, a *Tyrant* who is either *cum titulo, vel sine titulo*, with a title, or without a title; A Tyrant *cum titulo* or *Exercitio*, is he who being a legal Soveraign, ruleth by his depraved will, and treading under foot the Laws of God, and his Realm, enslaveth his free born subjects,

jects, and useth their goods as his own. A Tyrant *sine Titulo* is he who usurpeth the Soveraignty without the Authority of the Law, and subverteth all Rights, and Religion, making what Laws he pleaseth, or else squareth his actions according to the rule of the known Laws. For he that hath no Title to the Soveraignty, but usurpation, is a Tyrant, though he live so piously and religiously, that to the world he seems a Saint.

Here I could willingly cast *Anchor*, and stop the progress of my pen, from sayling any further into this rough Ocean of *Tyranny*; But when I see the *Sword* and *Scripture* so much at variance, the one fighting against the other, then am I forced to put this question, Whether a lawful Soveraign perverting the Laws of God and man, and metamorphosed into an absolute Tyrant, may by his subjects be called in question, and punished at their pleasure? The *Sword* saith he may, and proves it by experience. The *Scripture*, though not with so much violence, yet with more Reason, and Religion, both saith and proves it that he may not, *Mulciber in Trojam, pro Troja stabat Apollo.*

For the better decision of which question, it is first necessary to be known, whether the institution of Kings be immediatly from God, or whether they be creatures made by the people, receiving their power from their subjects, and so to be dethroned when they vouchsafe to think convenient. For *art thou only a stranger in* England, *and hast not known the things which are come to pass there in these*

dayes? That there are new Statesmen, who have found out a new discovery, and hold forth these *Sophisms* for true doctrin, That Royal authority is originally, and radically, in the people, from them by consent, derived to Kings immediately, mediately only from God; that the donation or collation of the power is from the Community, the approbation only from God, and that Soveraignty and power, in a King, is by conveyance from the people, by a trust devolved upon him, and that it is Conditional, fiduciary and proportioned, according as it pleaseth the Community to entrust more or lesse, and to be weighed out ounce by ounce, and that the King may be opposed, and resisted by violence, force, and arms, and the people resume their power; which we deny, and shall prove by the law of God, of Nations, of Nature, of the Common and Statute law of *England*, that the Royal power, and Soveraignty of Kings is primarily, formally, and immediatly from God, and that the people through pretence of Liberty, Privilege, Law, Religion, or what Colour soever, ought not to oppose, imprison, resist, much lesse Murther their King, though he be wicked, and subvert Law and Religion; much lesse when he is pious, upholdeth and maintaineth both.

First, I conceive that there is no man so impudently wicked as to deny that there is a God who created all things, Heaven and Earth, Angels and Men; the power of Angels, and the power of Men; there is one power of Angels, and another of Men,

so

so there is a difference of powers amongst men, the power of a King, inferior to no power on earth but only Gods, the power of the Subjects inferior to the power of the King; the power of a Father over his Children; and the power of a Husband over his Wife; and so every power limitted by God; and as one Star doth excel another in brightnesse, so one power doth excel another in dignity and glory. There is nothing more plain and evidently asserted in the Scripture, than that Kingly power is the most Sacred, Divine, and glorious of all powers, immediately from God, peculiarly owned by him, as a power wherin his Nature and Majesty is most manifested; and as I have already shewed, hath a shadow of all Divine Excellencies. Man was made, Gen. 1. 26. and *God said, let us make man in our Image:* But man had no power or dominion, untill God further said, *And let them have dominion over;* so that it is from hence most clear, that man had no power or Soveraignty, untill God gave it him, and the first man to whom God gave it, was *Adam* a *King*, the *sole Monarch* of the world. Then let not our new Sectaries fondly & wickedly conceit, that royal authority is originally, and radically from them, & that itis by their consent immediatly derived from them, to Kings; Since the Kingly power & office was before they were born, or had any power, from whence such authority could be derived. *By me Kings raign saith God*, not only particular Kings, as Kings of the Jews, &c. but all Kings, *Prov.* 85. 1. *Qui succedit in locum, succedit in jus.* Therefore who-

whosoever claim unto themselves, that power which is universally and perpetually peculiar unto the God of all power, do Blaspheme and rob God of his honour, and what lyes in them, do make God no God, and themselves the only Almighty: But the people which challenge unto themselves, the original power of earthly Dominion, do challenge unto themselves that power which is universally and perpetually peculiar to the God of all power; Therefore those people do blaspheme, and rob God of his honour, and what lyes in them do make God no God, and themselves the only Almighty. *There is no power but of God, The powers that be are ordained of God*, Rom. 13. 1, 5. *Wherefore ye must needs be subject, not only for wrath but also for conscience sake.* Doubtless our *superintendants* did never learn their Doctrine, from this Text; but they may aswell learn it from hence as from any other place in Scripture, for I finde nothing in my Bible contrary to this, but every text in Scripture, doth harmoniously agree with this and unanimously resolve, that *Kings are of God, they are Gods, Children of the most high, his Servants, his publick Ministers, his Deputies, his Vicegerents, his Lieutenants, their Throne, their Crown, their Sword, their Scepter, their Judgements are Gods, their Power, Person, and charge are of Divine extract, and so their authority, and person are both sacred, and inviolable. God removeth Kings and setteth up Kings*, Daniel 2. 21. *Thou settest a Crown of pure Gold on his head*, Psal. 21. 3. *I gave thee a King in mine anger, and took him away*

in my wrath, Hos. 13. 11. Which proveth that God, not the people, did institute Kings, and that God not the people should take them away. *God hath spoken once, yea twice have I heard this, that power belongeth unto God*, Psal. 62. 11. *By him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers*, Col. 1. 16. *And now, O Lord my God, thou hast made thy servant King, instead of* David *my Father*, 1 Kings 3. 7. *I have provided me a King*, saith God, 1 *Sam.* 16. 1. Whole heaps of Scripture might I gather to confirm that Kings are solely, and immediatly dependent from God, and independent from all others, which truth the suffrages of the Holy Fathers, (which are but as so many Commentaries on the Scripture, and therefore not so necessary here to be recited) do affirm and maintain.

But some may ask me, how Kings in these dayes can be said to be immediatly from God, when sometimes they are elected Kings by the people, sometimes they come to their Crowns by Conquest, and sometimes hereditarily by succession, and never by extraordinary manifestation and revelation from Heaven, as did *Moses*, *Saul*, *David*. To this I briefly answer, That (as Divines hold) a thing is immediatly from God several wayes. 1. When it is solely from God, and presupposeth nothing ordinary or humane, antecedent to the obtaining of it. So was *Moses* made captain over Israel, and so had *Joshua* his authority. But Soveraignty now to our

Kings

Kings is not so conveyed, but some humane act is alwayes intervening.

2. When the Donation and Collation of the power to such a person, is immediatly from God, though some act of man be antecedent, as *Mathias* was an Apostle immediatly from Christ, though first the Apostles put two a part, and cast lots, yet neither of these two acts jointly or severally, did virtually or formally, collate the *Apostolical power* upon him. When an *Atturney* maketh livery of seisin, according to his letter of *Atturny*, the *Feoffee* is in by the *Feoffor*, and not by the *Atturny*, though his act was interposed. Is is not the *Feoffment* of the *Atturney*, but of the *Feoffor*, and the *Feoffee* his Title is only from the *Feoffor*, though he had not had it but by the means of the Atturny.

In the second sense, Soveraignty is conferred on kings immediatly from God, though some created act, as Election, Succession, Conquest, or any other ordinary act intervene; For the interposed act containeth not in it power to confer Soveraignty, but that power cometh formally and virtually from God, and so relateth to him as the proper Donor, and immediate Author; As when a king giveth power to a *favourite*, to make a *Lord*, or a *Baron*, yet who is so stupid as to averr that the honour of a *Lord*, or a *Baron*, cometh immediatly from the *favourite*, and not from the king? So when God puts into the hearts of the people to chuse a king, the *Soveraignty* cometh from God,

and

and not from the people, The people cannot produce ſo noble an effect as Royalty, *Nemo poteſt transferre in alium quod non habet in ſe*, No man can give that to another, which he hath not himſelf. The Soveraign hath power over life and death; No ſingle man hath power to kill himſelf, nor the people jointly; For if no man hath power over his own life, much leſs over his neighbours; Therefore Soveraignty is not derived from the people. The people have *poteſtatem deſignativam perſonæ*, but not *poteſtatem collativam poteſtatis regiæ*, they have power to deſign, and depute the perſon, But not the power to joyn the Royal authory to the perſon; for that is immediatly from God. As the deſignation of the perſon to an holy function is from man or men, but the collation of the power is immediatly from God. I may have power to throw a man into the Sea, but it is the water which drowneth him. There is a great difference between the applying of the perſon to the authority, and the applying of the authority to the perſon, the one may be the act of the people, the other can only be the act of the Almighty, *Licet communicatio poteſtatis quandoque ſit per conſenſum hominum, poteſtas tamen ipſa immediate eſt a Deo, cujus eſt poteſtas*, Though the power be ſometimes conferred by the conſent of men, yet it is immediatly given from God, whoſe power it is, ſaith *Reſſenſis, de poteſtate Papæ.* fol. 283. *Et Communitas nihil ſui confert regi ius, niſi ad ſummam perſonam determinet, & potius perſonam applicat divinæ poteſtati, quam*

quam divinam potestatem personæ, The Community hath no power to confer on Kings, but only to depute the person, it may apply the person to the divine power, but cannot apply the divine power to the person, saith *Spalet.* tom. 2. 529. *Constitue supra nos Regem ut judicet nos sicut & universæ habent nationes*, Make us a King to rule over us (not we over him) that he may judge us (not that we may judge him) as all other Nations have, Cry the Elders of *Israel*. From whence it is apparent, that *Soveraignty* cometh from the *Heavens*, not from our *earthly Cottages*, we are rather Passive, than Active, it is God which makes Kings, we receive and should obey them. There is no society without Government. We should destroy one the other unless we had a Governour. Thou O Lord hast made and given a King to the little Bees, who follow him as their leader, and honour him with a throne in the midst, and safest place amongst them; the *Cranes* do follow one as *chief*, and flocks and herds have their *Captain* to lead them; the Fishes of the Sea do follow one as King. Therefore let not us men only be independent, and since thou hast told us that power belongs to thee, we will not rob thee of it; Obedience is that which we are only capable of; *Soveraignty* is a *Creature* of thy making, not of ours, Therefore make us a king to rule over us. The *Prophet Samuel* seeing their urgent resolution for a king, lest they should afterwards plead ignorance, told them the power of a king. *Vosque eritis ei servi*, *If you have a King, you must be his Servants, he will take*

your

your Sons, and appoint them for himself, for his Chari-
ts, he will take the tenth of your sheep, and of your seed,
e will take your Daughters to be confectionaries, he will
ke your Fields, your Vineyards, your Olive-yards, even
e best of them, and give them to his Officers and Ser-
ants, he will take your men-Servants, and your maid-
ervants, and your Goodliest young men, and your Asses,
nd put them to his work, This is the power of a king;
nd from whence is this power derived? doubtless
ot from the people, for they are never so willing to
art from what they have. But notwithstanding
hey persisted in their Petition, and would have a
ing, saying, *Rex erit super nos, & erimus nos quoque*
cut omnes gentes, & judicabit nos Rex noster, Nay,
ut there shall be a king over us, that we also may
e like all the Nations, and that our king may judge
s, and go out before us, and fight our Battels; by
hich it is perspicuous, that all Kings had the same
ower, as this King here described, by the Prophet
ad. The Israelites did not sin in desiring a King, nei-
her did God give them a King purposely for their
unishment in his wrath; For as the best Divines
old, when God saith *Hos.* 13. 11. *I gave them a*
King in mine anger, and took him away in my wrath,
which proveth that God only giveth, and taketh
way Kings) wicked *Jeroboam* is meant, and not
aul. For *Samuel* prayed for *Saul*, God com-
anded *Samuel* to *hearken to the voice of the people*
n all that they said, 1 Sam. 8.7. and did chuse them
pious King, for *cap.* 10. 24. *Samuel* said to all
he people, See ye him whom the Lord hath cho-

sen,

ſen, that there is none like him among all the people, and all the people *ſhouted, and ſaid God ſave the King.* So that it is apparent that *Saul* was choſen for his virtues, and was no Tyrant at his inauguration. *Moſes Deut.* 17. 14, 15. did propheſie of their King, Thou ſhalt in any wiſe *ſet him King over thee, whom the Lord thy God ſhall chuſe.* When *Moſes* relateth what is decent, and meet for a clement and merciful king: But *Samuel* deſcribeth what a king may do, if he will uſe his *ſummum jus* which is to do what he pleaſeth; Therefore *Samuel* ſetteth forth the greateſt and largeſt power of Kings, not to deter the people from deſiring a King, but to prepare their hearts to obey him; for God commanded *Samuel* to grant the people their requeſt, according to the propheſie of *Moſes*; and therefore *Samuel* would not be unwilling to perform Gods command, Neither was *Samuels* diſpleſure for any other end; but that the people might be pleaſed with the king whom they ſo earneſtly deſired, and knowing his power, and remembring their fervent ſute for him, they might more willingly and chearfully obey him. For *Sauls* wickedneſſe did ſpring from the Corruption of his Nature after he was made king, and not through any default in God, for he was a man of excellent qualities when God choſe him, and many pious and religious kings were given to the people afterwards, as *David, &c.* But be they good or bad the people muſt not reſiſt them, becauſe, as *Samuel* ſhewed the manner of kings is to do what they will.

Principi summum rerum arbitrium Dii dederunt, subditis obsequii gloria relicta est, To Princes God hath given the highest power, to Subjects only is left the glory of obedience, saith *Tacitus*, which indeed is the greatest glory can be conferred on them, if they had but hearts to receive it: for what is more glorious in Subjects than obedience to God and their King? *Super imperatorem non est nisi solus Deus qui fecit imperatorem*, The King hath no superior but only God, saith *Optatus Bishop of Milivis. Generale pactum est societatis humanæ obedire Regibus*, It is a natural, a General, a Universal Compact, Covenant of humane society, to obey their Kings, saith *S. Austin.* li. 3. Confess. cap. 8. But since *optimus legum interpres praxis*, practice is the best interpreter of the Law, Look into the Scriptures and learn what our Ancestors have done before us, I am confident you cannot find in all the Scripture where God appointed any people to be the chusers of their Kings, but rather to accept of them and subjoyn themselves to them, whom the Lord had chosen and placed over them, *Nusquam invenio Regem aliquem Judæorum populi suffragiis creatum, quin primus ille erat, qui designaretur a Deo, vel a propheta Dei jussu, vel sorte, vel alia ratione, quam Deus inseruisset*, I never find any Jewish King made by the suffrages of the people, but whom God did first by some means appoint, saith *Pineda de rebus* Solo. l. 1. c. 2. neither did the Children of *Israel* chuse any unless *Abimelech*, the Bastard son of *Gedeon*, and (as some say) *Jeroboam* who made *Israel* to sin, and

of the evil ſucceſſe of their reigns, the Scripture will give you an account; Would not the people have eſtabliſhed *Adonijah* in *King Davids* throne crying out before him, 1 Kings 1. 25. *God ſave the King Adonijah*? But God whoſe property it is only to make Kings, rejecteth *Adonijah*, and maketh *Solomon* to rule in his Fathers ſtead, although *Adonijah* his title was by birthright, aſwell as by the conſent of the people, For, 1 Kings 2. 15. ſaith he to *Bathſheba the mother of Solomon, Thou knoweſt that the Kingdom was mine, and that all Iſrael ſet their faces on me, that I ſhould reign, howbeit the Kingdom is turned about, and is become my Brothers, For it was his from the Lord.* In this verſe you may ſee the title of *Adonijah*, and the title of *Solomon*, to their Fathers Crown; *Adonijah* claimed it by *birthright*, and the *power* of the *people*, But *Solomon* claimed it from the Lord. It is no marvel that *Adonijah* put in his title for the Crown, for God hath appointed the right of *primogeniture*, by which the *Patriarchs* and all the reſt of the poſterity of *Adam* injoyed their royalty. The elder is to rule over the yonnger, by the Law of Nature; Suppoſe *Adonijah* to be more wicked than *Solomon*, yet doth not that take away his Birthright; For God ſaith to *Cain*, though he was never ſo wicked an *Hypocrite*, *unto thee ſhall be the deſire of thy Brother, and thou ſhalt rule over him*, though *Abel* was never ſo Godly and fincere a ſervant of God; which made *Jacob* ſo earneſt to purchaſe his Brothers Birthright, Gen. 25. 31. *And Jacob ſaid, ſell me this day thy Birthright.* But *Adonijah*

nijah his Title was not only by birthright, but also the people would have made him King, and if those people had had as much power as the people of *England* pretend to have, *Adonijah* would have wanted no other title than their power; for the people of *England* are not afraid to say like Gods, *By us Kings reign, we throw down Kings & set them up again, there is no power but what comes from us, they provide themselves Kings, they have spoken once, yea twice have heard this, that Power belongeth unto them, and that their Kings are only Derivatives from them, O monstrum, horrendum, ingens, cui lumen ademptum.* Did ever the world produce such blind prodigious Monsters? Was ever God and Christ robbed so much of their Power, Honour and Majesty as by these Vipers? *Adonijah* no sooner saw his Brothers Title, but he released his own, and quitted the Crown, wo be to them who usurp the Crown, and have no Title of their own. The Title of King *Solomon* was from the Lord, he only set the regal Diadem on his head, the people stood by was *Ciprers, Solus verus Deus dat regna terrena bonis & malis*, saith *St. Austin de Civit. Dei*, li. 4. cap. 33. It is God alone who disposeth of Crowns, he crowned *Adam* a King in Paradice before his fall, and before the rise of our *Miso-Monarchical Statists*, and therefore *Monarchy* is no Creature of the peoples, which makes them confess and believe (the Devils do the same) that *Monarchy* is the best of all Governments, which perhaps is the reason that they would so fain have it to be a Bird of their

own hatching; But me thinks their Tenets prove the contrary, for if all Supreme power were originally in the people, and derived from them to the King, then without doubt Democracy were the best of all Governments; for that form of Government which cometh neareſt to its Original is the best: But *Democracy* cometh neareſt to its Original, therefore *Democracy* is the best, for the nearer the Fountain the purer the ſtream. But change the Suppoſition into a true Propoſition, and then the Concluſion will be ſound, as thus, All Supreme Power is originally derived from God, That Government which cometh neareſt to its Original is the best: But Monarchy cometh neareſt to its Original, therefore Monarchy is of all Governments the beſt. And that Monarchy is the best form of all Governments is the concluſion of all *Politicians*. *Omnes vero palmam dant regno*, all give the palm to Monarchy, *Præſtantiam autem Monarchiæ, non ex vetuſtate cum Lipſio, nec ex naturæ ductu, cum Hieron. Raſtic. Mona. probo, ſed ex commoditatibus, quibus cæteras ſpecies anteſtat*, I do not only prove Monarchy to be the moſt excellent, becauſe it is moſt antient, and moſt natural: but alſo becauſe it is moſt profitable, ſaith *Henningus Arniſæus*. As it is the moſt beautifull, ſo it is the moſt profitable government: Therefore none but mad men will dart forth the weapons of their Tongues and Hands againſt Monarchy, or elſe thoſe who would be Commonwealths-men only for their own private ends, or elſe thoſe men who will not have a king-

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dom, unleſs it be their own, and *Reges abominandos nisi ipſi ſint*, think kings abominable, unleſs they may be kings themſelves. And theſe men think they may the eaſier attain to kingſhip by preaching this new Doctrine with the Ieſuits, that the kings power is derived from the people, and ſo bol the ignorant multitude into an act of joyning with them to take the *Regal Diadem* from off their pious *Soveraigns* head, & place it on their own fanatick Coxcombs, and ſo become our good Lords, & Maſters of all that we have; for never was king illegally dethroned, but a hundred Tyrants came in his room, *Regem quidem apparet eos ſuſtuliſſe, ſed nec minus manifeſtum eſt Regnum ſibi retinuiſſe, dum quod ſub uno erat in plures diviſerunt, & triginta ac ſeptem ſocios tyrannidis adſcivere qui imperium ſecum tenerent, gravique & intollerando ſervitio cives ſuos premerent, namſub ſpecie libertatis tyrannidem ſaviſſimam velle eos exercere vel cæcis clarum eſt*, ſaith *Sal.* But *caveat emptor*, let them take heed they do not purchaſe their vain glory at too dear a rate, their counterfeit diſſembling may find a real Hell, *Nec eſt diuturna poſſeſſio, in quam gladio inducimur*, this world will not laſt alwaies. Let them aſſure themſelves the people did never give nor ought for to take the power of their King, *Non tribuamus dandi Regni poteſtatem niſi Deo vero*, Let us not attribute the power of diſpoſing of kingdoms to any but to the true God, ſaith St. *Auſtin*, de Civit. Dei, li. 5. c. 21. *Nemo enim ante infeliciſſimam hanc noſtram temeritatem, non fuſſus eſt, Principem populo dominari,*

Principi vero Deum, For no man before these most unhappy times of ours, did ever deny but that the King ought to govern the people, and the King to be governed by none but God, saith *Barclay*. Had I not known that our *Regicides* have voted the Lords prayer, as well as kings useless, (for *imo absurdo dato mille sequuntur, over Shooes, over Boots*) I should have wondred with what face they could conclude their Prayers to the Almighty, saying, *For thine is the kingdom, the power and the glory for ever, Amen*, yet claim the same power to themselves: for if theirs be the kingdom, the power and the glory, if they have power to make and unmake kings when they please, then what or where is Gods power? Surely if their Doctrine be true, then our Saviours is false, and he did ill to teach us to pray, and command us to say, *Thine is the kingdom, the power and the glory for ever and ever*. But *let God be true, and every man a Lyar*. Our *Saviour* is the *Truth* and the *Light*, and if these men had been inlightned by our Saviours doctrin, the darkness of these errors would never have so dammably blinded them, who make God a *Parenthesis*, thinking themselves perfect and compleat without him, and profess that the king, (whose goodness, like their wickedness is incomparable,) is but a Brat of their own begetting, and that they like God may take him away as occasion shall serve.

These *Antinomians* (who pick out places of Scripture only to destroy Scripture) that they

may

may be *Canonical* in all things, and do nothing without the *Bible*, say, that the people make the King, and that they are so taught out of Gods word, For, 1 Sam. 11. 15. *All the people went to Gilgal, and there they made Saul King, before the Lord in Gilgal*, which (say they) is an invincible proof, that the people made *Saul* their King, and not God, and so consequently all Kings are made by the people; but if these men will tie themselves up so strictly to the letter of the Scripture (because it makes for their purpose as they suppose) that they will not hearken to the true meaning, and interpretation, let their own weapons kill them, for, 1 Sam. 12. 1. *Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a King over you.* This verse saith that *Samuel* made the King, which is the very next verse to theirs, which saith, that the people made the King, so that litterally, one of these verses must needs speak falsly, for if the people made the King, then *Samuel* did not, but if *Samuel* made the king, then the people did not; so that this *Dilemma* must needs confute our new Doctors. But let Scripture interpret Scripture, and the interpretation will tell you that God only made the king. For though the people say, *We will set a king over us*, Deuter. 17. 14. *Yet they must in any wise set him king over them whom the Lord their God shall chuse.* The Lord must, who only can give their king Soveraign power, he must make and give the king. The people have only power to receive and set him

over them. 1 *Sam.* 10. 1. Samuel *took a vyal of Oil, and poured it on his head*: But the Lord anointed him King, he is the Lords anointed, not *Samuels*: For why? *Is it not because the Lord hath anointed thee to be Captain over his Inheritance?* Saith *Samuel*. *Paul* may plant, and *Apollo* may water, but God only giveth the encreaſe; God is Maſter of the Subſtance, and only giveth regal power, *Samuel*, &c. and the people are but maſters of the Ceremony; and the Coronation of Kings is only a Declaration to the people that God hath given them a King: Outward Vnctions, and Solemnities uſed at coronations, are but only Ceremonies, which confer no power to the King, *For it was his from the Lord.* 1 Ki. 2. 15. The Elders of Judah and Iſrael choſe *David* to be their King, and anointed him over them, 2 *Sam.* 5. 3. But they did not give him power, or right unto his kingdom; For ſaith God, 1 Sam. 16. 3. *I will ſhew thee what thou ſhalt do, and thou ſhalt anoint unto me him whom I name unto thee.* The people make the King, not by giving him Soveraign power; for that feather doth not grow in their wing; but by receiving him, and approving that which God hath done. *For the Lord, the King of all the Earth, ruleth in the Kingdom of Men, and giveth it to whomſoever he will.* Pſal. 4. 7. Dan. 4. 25.

Old *Horace*, more a Divine than moſt of these new Sectaries, the incendiaries of all miſchief could teach them this truth;

Regn

Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis,
Clari Gigantæo triumpho
Cuncta supercilio moventis.

Fear'd Kings command on their own ground;
The King commanding Kings is Jove:
Whose arm the Gyants did confound,
Whose awfull brow doth all things move.

Which Sentence, lest it should seem too light, and savour too much of Poetical assentation; Let our *Antichristians* (for those who by their practise, though not which their mouths deny *Christs* Doctrine, deserve no better name,) hearken unto the Words of our Saviour (if they will vouchsafe to debase themselves so much) and behold, what Doctrine he preached to *Pilate*, which is the more remarkable, because it was his last. *John* 19. 11. *Iesus answered, Thou couldest have no power at all against me, except it were given thee from above.* For, *Cujus jussu homines nascuntur, illius jussu reges constituuntur.* He who made men, made Kings.

That

That Kings have the ſupreme power over the people, is proved in Adam, *and teſtifyed by the Law of God, the Law of Nations, The Law of Nature, The Law of Reaſon, The Law of the Realm, and by the Oathes of all Engliſh men, aſwel Parliament men as other Magiſtrates, (though ſince broken) by our Saviour, by the Apoſtles, by all the Fathers of the Church, and by all Chriſtian People, and Religion. The glory of the Martyrs, which have ſacrificed their lives in this juſt cauſe, ſhall live for ever; and the Rebells ſhall go out with ſhink, like the ſnuffe of a Candle. The Majeſty, and power of the King deſcribed, Good ſubjects commended, and the puniſhment of Traytors, with* Korah, Dathan, *and* Abiram, *manifeſted. The ſaid effects, if the people ſhould have the ſupreme power, and proved by reaſon that no Government could ſtand, nor any man whatſoever live, if the people had power to queſtion the King or other their Governors. Two ſupreme powers cannot ſtand together; Trayterous Tyrants, alwayes pretend Liberty and Religion, with which they blinde the ignorant people: The Oath of Supremacy, by whom taken, and by whom broken, with all Gods Commandments with it. How the People of* England *deal with their King.*

HAving ſatisfied all, but thoſe whoſe profit it is to believe the contrary, who have no *other grounds* for

for their belief than *other mens grounds* and estates, that Kings receive their power from God, and not from the people, and are independent from all but *the Almighty*. I shall now shew, 1. That they have *the Supreme power* over the people, 2. That they are above the Law, 3. That they are not to give account of their actions to the people, but only to God, and so conclude that there can be no just cause for the subjects, either to take up armes against their Soveraign, to call him to the bar, to accuse him, to condemn him, or to kill or murther him.

First, with the first, That the first King was made *immediate*, you have already heard, and that there he received his dominion and power; but from whom did he receive his power? from God; hath not God therefore greater power than the King? he hath; From whence do the people derive their power? from the King; Hath not the King therefore more power than the people? he hath, *Constituens Constituto potior*, The Constituent is better and higher in place and dignity than the Constituted; But the power of God Constituted the power of Kings, *Ergo*, the power of God is greater than the power of Kings, And *quod efficit tale magis est tale*, that which maketh any such or such, is in it self much more such or such; But the King giveth power to the people, *Ergo*, the power of the King is higher than the power of the people; The King is the only fountain from whence all the streams of authority flow, to the people, It is he that is the

Magazine,

Magazine, from whence they derive their power, And *Derivativa poteſtas non poteſt eſſe major primitiva*, a Derived power can not be greater than the primitive; Therefore thoſe men who place Soveraignty in the *palace* of the peoples breaſts, muſt needs be more knaves, than fools, for ſo great ignorance cannot rouſt in their pates, who are ſo worldly wiſe; But let them gloſſe the text with what falſe *Commentaries* they pleaſe, make *white black*, and *black*, *white*, and muſter up dark clouds of jugling riddles, to dazle the purblind ſight of the Raſcal rable of the people, who think the *Gown* makes the *Lawyer*, That that muſt needs be Law which the *Judge* ſaith, eſteem all things by their exterior apperances, and only know how to be ignorant; whoſe deceived fooliſhneſſe, is the Chariot on which our men of war ride triumphant, from one degree of wickedneſſe to another; Yet notwithſtanding *Legibus everſis verum natura peribit*, the Law of nature ſhall periſh, and the *Heavens* and *Earth* ſhall *paſſe away*, before *Lex Terræ*, the Law of the Land, ſhall deny this Oracle, *Omnis ſub Rege & ipſe ſub nullo niſi tantum ſub Deo*, All men are under the King, and the King is under none but God, this is that Divine ſentence ——*quod nec Jovis ira nec ignes, Nec poterit ferrum, nec edax abolere vetuſtas*, which neither angry *Jove*, nor fiery *Vulcan*, neither *devouring* age, nor the bloudy ſword, a worſe *devourer* than that, ſhall ever expunge out of our Law-Books, or explode out of the memory of every pious man. This is that which many worthies have written

written with their blouds, and ſealed with their lives; To this have many died *Martyrs*, whoſe fame ſhall out-live the Sun, and their memories be engraven upon the marble of everlaſting monuments, whileſt others their oppoſers, would be glad to have the ſtench of their ignominious names, buried in the grave of oblivion; where leaving them, let us return to our King, For *nullum tempus occurrit Regi*, It is alwaies ſeaſonable to do allegiance to the King, whoſe power, like the Ocean, is boundleſſe, and his authority, like the wind, goeth where it liſteth; he only can proclaim war, and he only can conclude peace; he only can call Parliaments, and diſſolve them when he pleaſeth; he appointeth what *Magiſtrates* he pleaſeth, and turneth out whom he pleaſeth; all Laws, Cuſtoms, Privileges and Franchiſes, are granted and confirmed to the people by him. He raiſeth men that are dead, to liſe again, for thoſe that are condemned to die by the Judges, are dead in Law, but the Kings pardon reviveth them again. He hath the ſole power of ordering and diſpoſing all the Caſtles, Forts, ſtrong Holds, Ports, Havens, and all other parts of the *Militia*. He is the breath of our Noſtrils, the life, head and authority of all that we do, *Supremam poteſtatem, & merum imperium apud nos habens*, having the Supreme power, and meer empire over our bodies, members, lives and eſtates; he doth whatſoever he pleaſeth; to be ſhort, *he is our King*, And *where the word of a King is, there is power, and who may ſay unto him what doſt thou?* Eccle. 8. 3, 4. But ſo

greedy

greedy is humane nature of dominion and covetous to rule, that we have some amongst us, who professe themselves to be born *Kings*, they are *Kings* by birth, nay *greater* than *Kings* are here; For *Par in parem non habet Dominium*, one King cannot command another King; But these men use Kings as Children do birds in a string, give him what Liberty and Authority they please, clip his wings lest he should fly too high for them, put pins in his eyes to make sport with him, and clip off his head too, to make known their *authority*. But doubtless, these men were never bred in Christs University. Did they ever hear of him? If they did, it is the worse for them; For they, *which know the will of God and do it not*, will save never the better for their knowledge. It is better to be an *ignorant fool*, than a *cunning knave*. *Reddite quæ sunt Cæsari* is Cæsari. Render to *Cæsar*, that which is *Cæsars*, saith our *Saviour*. *Quot verba, tot argumenta*, His words should be to us commands; his actions our instructions, and his obedience should be our pattern; shall the Lord of life submit himself unto the King? and shall not we? shall he give *Cæsar* his due? and shall not we? shall he suffer himself to be murthered by the King? and shall we murder the King? This is the Popes Doctrine, to take away the lives of Princes; and are not we his true Disciples, when we put his words in practice? His Disciples did I say? nay we scorn that, for every man now is a Pope, and exerciseth the same authority. But let us forsake the Pope, and learn

the

the obedience of true ſubjects, from the ſubjects of *Joſhua*, chap. 1.16,18. *And they anſwered* Joſhua, *ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go; Whoſoever he be that doth rebel againſt thy Commandments, and will not hearken unto thy words, in all that thou commandeſt him, He ſhall be put to death, only be ſtrong, and of a good courage.* Behold, here the Kings Soveraignty to command, the Subjects duty to obey, and the puniſhment of a Rebel is death; If the King hath not the *ſupreme power*, how can he *command?* If the ſubjects are not his *inferiours*, why ſhould they *obey*? If the people have a power coordinate and equal with the King, then muſt there be *duo ſumma imperia*, two ſupreme powers, which the *Philoſophers* tell us cannot be, *Nam quod ſummum eſt unum eſt.* Soveraignty cannot be divided, diverſe ſupreme powers are no more compatible in on State, than two ſuns are in the firmament:

——— *Omniſque poteſtas*
Impatiens conſortis erit ———
Non bene cum ſociis regna, Venuſque manent.

Kings and *Lovers* admit of no Rivals, Soveraignty being an individual, muſt be in one ſort of Governours, either in one man, as in *Monarchy*, or elſe in one ſpecifical kinde of men, as the *optimates*, as it is in *Ariſtocracy*, or in the people, as in *Democracy*, ſaith *Ariſtotle*, *Neceſſe eſt aut unum eſſe penes quem ſummum*

summum sit imperium, aut paucos, aut multos: But the Government of *England* is Monarchy, and therefore the people have no supreme power, It would be a monstrous body if the inferior members were equal in power, or could command the head. But suppose there should be such an *Utopia*, as our Novelists feign, where the prople might call their King in question for his actions, when they thought he offended, we should then have a new King, every new moon or oftner, and would any man be so mad as to be their King? For my part, I think he had betrer be hanged; for what beast is more Salvage and uncertain, than the headlesse blind multitude?

Virgil. *Scinditur incertum studia in contraria Vulgus.*

Discord is the only *Ensign* of a *multitude*, and sooner will the Stars gather into one body, than a multitude unite themselves into one mind, *Quot homines tot sententiæ*, and would not a man have a rare place of it, to be servant to all these beares? The Cynical *Puritan* would hang him if he was not in all things so *pure* a Saint as himself, and the *Independent* would *pende* him if he did not solely *depend* on him as on God almighty; the rigid *Presbyterian* would bend his knotty brows at him, if he was not as obedient to him, as a water Spaniel; and the dreadfull *Anabaptist* would hang both *Puritan*, *Independent*, *Presbyterian*, and *King* and all, if they would

would not be Baptized according to his sacred tenet, the *Quaker* would make him *quake*; and *Thearan John* would crack his *crown*, unlesse he did esteem them as the greatest part of Christs kingdom. And can any wise man think that this *kingdom* thus divided can stand? *A man cannot serve two Masters, saith our Savior, but that he will love the one, and hate the other*, and *Jove* himself cannot please this *many-headed monster*. Therefore if the almighty God had not put the bridle of Government into the peoples mouths, and the reigns into the hands of their *Superior*, like the unruly horses of *Phaeton*, or the *masterlesse winds* of *Eolus* let loose, they would have torn the world asunder, and brought all things with themselves into Confusion. *Tanta est discordia Fratrum*, So great is the discord, even of Brethren. No King can be so well accomplished as to please all men, neither indeed is it a sign of an honest man to be so *flexible*, as to please every one. *Populo placere non potest cui placet virtus*, the just love him, whom the wicked hate; and the wicked love him, whom the just hate; what King so pious, just, religious, and mild, as *Moses the meekest of all men*? and what greater treason was ever hatched and plotted against any man than him? *Korah, Dathan, and Abiram, with two hundred and fifty Princes of the Congregation*, lead the people to Sedition, and then to Rebellion, telling *Moses* to his face, *he took too much upon him*, and had not God Vindicated the sacred Soveraignty which he had placed in *Moses*, even *Moses* himself had become a prey to the blood-

thirsty, and Rebellious appetite of these Traytors; *For it came to passe, that the ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up, and their Houses, and all the men that appertained unto Korah, and all their goods, they and all that appertained to them, went down alive into the pit, and the earth clozed upon them, and they perished from among the Congregation; and all Israel that were round about them, fled at the cry of them, for they said, lest the earth swallow us up also; And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense*, as you may read in *Numbers* 16. A fearful example, one would think enough to deterre the hearts of all Traytors from rebellion. This was the first rebellion we read of in the Scripture, and how God approved of it, doth appear by the exemplary punishment. These Traytors did but only murmur, and rebel with their *tongues*, yet see how God rewarded them; then what punishment is reserved for them, who do not only murmur, and rebel with their *reviling tongues*, *more sharp than a two edged sword*, but also murder the Lords anointed, and powr out his sacred bloud like water upon the ground? Doubtless they have just cause to fear, that although they flourish here like the green grass, yet at the day of Judgement, Hell it self will open it's mouth, and swallow them up both bodies and souls into everlasting fire, and damnation, where there shall be nothing but weeping, and wailing, and gnashing of teeth. *Lente gradu*

gradu ad vindictam ſui divina procedit ira, & tarditatem ſupplicii gravitate compenſat; The longer the blow is a fetching, the heavier it will be when it falleth, Divine vengeance cometh, though with a *ſlow* yet with a *ſure foot*. Though King *David* was a man after Gods own heart, yet could he not pleaſe the people, for *Abſolom* his own Son made a conſpiracy againſt him, and forced him to flye for his life; But mark the end of this Traytor, though the earth did not open her mouth and ſwallow him up, yet the very Trees took vengeance, and caught him up by the head, ſo that he hung between heaven and earth, as unworthy to go to heaven, or to live upon the earth. 11 *Sam.* 18. 9. Then how dare theſe *Pulpit Hunters* blaſpheme God, and prophane his Word, and Sanctuary, ſo much, as to preach that Rebellion is obedience, nay a neceſſary duty commanded of God, and a great means to carry on the work of Salvation, inciting the people to cry out for *juſtice*, accounting all things *injuſtice*, unleſs that they have their wicked ends? So Abſolom *did ſteal the hearts of the people who had controverſies, telling them, that there was no man deputed of the King to hear them.* 11 Sam. 15. 4. And *Abſolom* ſaid moreover, *O that I were made judge in the Land, that every man which hath any ſute, or cauſe, might come unto me, and I would do them Juſtice.* A true Lecture of a Traytor; for you ſhall never find Traytors without Law and Juſtice on their ſides, to colour their actions; The King hath not deputed a man (ſay they) to *diſtribute Juſtice*. He is popiſhly

given, and would bring into the Kingdome the popish Religion; He infringeth your *Charters*, breaketh the *Laws*, and destroyeth your *Rights* and *Liberties*. But O that we were made *Judges* in the Land, how equally and impartially would we give justice to all men? we would not take away your *Charters*, nor encroach upon your *Liberties*; The preservation of the Law and Religion is the only cause, for which we take up arms; But when with their charms and sorcery they have intoxicated the people, got the *hilt* of the *sword* into their own hands, and a power to do what they list, then down goeth both Law and Religion, and the *King* too, like *Jonas*, must be thrown down from the stern of Government, to appease the tempest of the multitude; And then, and not untill then, like the *head* of a *Snail*, or a *Tortoise* out of it's shell, not seen before, doth appear their own cause, and indeed the only cause for which they took up arms, which is their own private interest, and the destruction of the whole Kingdome, with their own bodies and souls hereafter.

Hor. *Suis & ipsa Roma viribus ruit.*

And *Englands* own Sword, destroyeth poor *England*.

But let Traytors pretend what they will, yet this is a *Principle*, whose original is the Bible, confirmed by our Saviour and the Apostles, by all the Fathers

of

of the Church, and by all Christian people, by all reason and Religion, That Kings have the Supreme power over their people, and consequently the people no power to resist them, either to save their Laws, Religion, or for what other pretence soever. For, *Rex si supra populum optimatesve agnoscat proprie non est Rex*, He cannot be a King, which hath not the supreme authority and Soveraignty; *Divisum imperium cum Jove Cæsar habet*, It is God and the King to whom Soveraignty belongeth, the people are their Vassals, and not sharers in so high a dignity. Our Saviour alone was both God and Man, and it is a thing impossible, for the people to be both king and Subject too, at one time. But why should I seek stars to light the noon day? or press that with arguments to be true to them, who with their oaths have confirmed it for a truth, swearing, I William Lenthal *do utterly testify and declare in my conscience, that the Kings Highness is the only Supreme Governour of this Realm, and all other his Highness Dominions and Countries, aswell in all spiritual, or Ecclesiastical things, or Causes, as Temporal: And that no forein Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence or Authority, Ecclesiastical or Spiritual, within this Realm. And therefore I do utterly renounce, and forsake all forein Jurisdiction, Powers, Superiorities, and Authorities; and do promise that from henceforth I shall bear faith, and true allegiance to the Kings Highnesse, his heirs and lawfull Successors, and to my power shall assist, and defend all*

Jurisdictions, Privileges, Pre-eminences and authorities, granted or belonging to the Kings Highnesse, his heirs and Successors, or united and annexed to the Imperial Crown of the Realm. So help me God, and by the Contents of this Book. What greater exemplification, confirmation or demonstration of the kings Soveraignty, can there be than this *Sacred Oath of Supremacy?* For this is the thing which the Lord hath commanded; saith *Moses*, Num. 30. 1, 2. *If a man Vow a Vow unto the Lord, or swear an Oath to binde his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth.* And is there any English-man so impudently wicked and prophane, as presumptuously to break Gods Commandement, break his own vows, and impiously turn *perjured Traytor? vix ipse tantum vix adhuc credo malum:* scarce I, even I, who have seen it with my own eyes, can yet hardly believe so great a villany can be perpetrated. *Hæc facere Jason potuit?* Could the betrothed do this? *Heu pietas! Heu prisca fides!* Alas the antient piety! Alas the fidelity of old time! *Debuit ferro obvium Offerre pectus*, I would have dyed first. —— *Quid non mortalia pectora cogis Auri sacra fames?* What doth not gold, more sacred to them than their oathes, compel mortals to atchieve? *Vid.* 1. *Eli.* cap. 1.

That

That the Kings power is above the Law, is demonstrated by reason, and proved by authority. In the beginning were no Laws, but the Kings will and pleasure. Adams *absolute power. The King can do no wrong. It is better and more profitable that one King, than many Tyrants do what they list with us. The King hath no Judge but God. That place in learned* Bracton, *which* Bradshaw *and others used as an authority to kill the King, explained, and their damnable opinion and false Commentary upon him confuted. The King is bound to observe Gods Law, yet absolute King. That God not the people instituteth kings, and that the House of Commons which is but the tail of the Parliament, nor any whole Parliament, can have power over the king, or disinherit him.*

HAving made it evidently manifest, that the King hath the supreme power and Soveraignty over the people, I will now ascend a step higher, and make it as manifest, that he hath the supreme power and Soveraignty over the Laws, as well, as over the people. *Quidvis facere, id est regem esse,* saith *Salustius*, To do what one will, is to be a King; *Cui quod libet, licet, Qui legibus solutus est, Qui leges dat, non accipit, & proinde, qui omnes judicat, a nemine judicatur.* To whom it is lawful to do what he list, without punishment by the people.

Who is freed from the fetters of the Law, who giveth Laws, and receiveth Laws from none, who judgeth all men, and himself is judged by none, and this is the true definition of a king, warranted in holy writ, by the example of all kings, by the Prophets, by the Apostles, by the holy writings of multitudes of men, by the Fathers of the Church, by the true Orthodox Clergy, by the Law of Nations, and of Nature. In the beginning, saith *Justin. Populus nullis legibus tenebatur, sed arbitria regum pro legibus erant*; The people were kept under by no Laws, but the will of their kings was the only Law they had; which I find verifyed in the first king which God made, *Adam*, Whose power was absolute, for in his Commission he had from God, there is no limitation, *Gen.* 1. 28. *Be fruitful and multiply, and replenish the earth, and subdue it. And have dominion over the fish of the Sea, and over the fowl of the Air, and over every living thing that moveth upon the Earth.* Here is no command, that he shall not make a Law without the consent of a *Parliament*; that he shall receive so much *tribute* of his subjects, and no more; the king is not here prohibited to have a negative voyce, or tyed up with any Law of his subjects; He is to give Laws, not to receive them; what his will leadeth him to, that may he do, which is all included in this word, *Dominare*, have Dominion. But go a little further, and see his Majesty upon his royal Throne, where (with reverence be it spoken) you may behold the Almighty doing more obedience to the King, than his vassals do in these our dayes, *Gen.* 2. 19. "And

"out

" out of the ground the Lord God formed every
" beast of the field, and every fowl of the air, and
" brought them unto *Adam*, to see what he would
" call them; And whatsoever *Adam* called every
" living creature, that was the name thereof. The
Lord God formed every living thing, but *Adam*
must give them names; The Lord God brought
them to him, but it was but to see what he would
call them: " For whatsoever *Adam* was pleased
" to call every living creature, that was the name
" thereof. So that hitherto, there was no Law,
but the will of *Adam* the King to govern every li-
ving creature, *Ad libitum Regis sonuit sententia legis.*
What *Adam* pleased to command, that was pre-
sently obeyed. But let us make a further progress
and explicate the Soveraignty of king *Adam*; For
as yet there was not found an help meet for him,
" But the Lord God caused a deep sleep to fall up-
" on *Adam*, and he took a rib out of his side,
" whereof he made a woman, and brought her
" unto the man; And *Adam* said, this is now bone
" of my bones, and flesh of my flesh, she shall be cal-
" led woman, because she was taken out of man.
The Lord God made the woman, but it was of
one of *Adams* bones, and *Adam* must give her a
name; Nay *Adam* must make a Law concerning
her, For, " Therefore shall a man leave his Father,
" and his Mother, and shall cleave unto his wife, and
" they shall be one flesh; which Law continueth
till, and shall do for ever; For there shall be *mar-
rying, and giving in marriage until* the end of the
World;

World; Therefore *Justine* doth prove a true *Historian*, when he saith, in the beginning, *Arbitria Regum pro legibus erant*, There was no Law, but the kings will: for you may read of many kings before *Moses* his time, as of nine in one chapter, *Gen.* 14. 1, 2. But *Moses* was the first that ever writ Laws, or invented letters as we can finde; then what Laws could those nine Kings use, and all the Kings from *Adam*, until *Moses*, but their own wills? And God gave *Moses* the power of Governing the people, before he gave the law, and *Moses* administred Justice to every one, according to his pleasure; so did *Joshua*, and *Saul*, and all the Kings after them; and if the King governeth with the law, which is derived from him, which is most certainly true, then undoubtedly the King is above the law. For *propter quod unumquodque tale, ipsum magis tale*, that by which any thing is made such or such, is in it self much more such or such. But the King maketh the Law; *Ergo*, the King is much more above the Law. The Laws are the reigns with which the King governeth and guideth the people; how can the Charioter rule his horses, if he hath not the free use, and power over the reigns? and by what means can the King rule, and direct his people, if he hath not the supreme power over the Laws? with which he is to guide them, not they him.

If the Law be equal in power with the king, then why doth the king pardon those, whom the Law condemneth, alter the old Laws, and make new

Laws

Laws? For *par in parem non habet imperium*, every boy can tell that a man hath no power to command his equal; but suppose the Laws should be equal or above the king, who should put these Laws in execution? The people cannot, because (as I have already shewen) they are Inferior to the king, and *Contra rationem est contraque naturam, superiorem ab inferiore judicari*, saith *Barclay*, It is against reason and nature, that the Superiour should be judged by the Inferiour. Therefore though nothing can be so true and plain, but that subtle Sophisters, by sinister and false interpretations, and glosses, will make it obscure; yet it is an inviolable truth, that the king is above the Law, and therefore *Rex non potest facere injuriam*, the king can do no wrong, for *ubi non est Lex, ibi non est transgressio, quo ad mundum*, where there is no Law there is no transgression, as to the world. *Quisquis summum obtinet imperium, sive is sit unus Rex, sive pauci nobiles, vel ipse populus universus, supra omnes leges sunt, Ratio hæc est, quod nemo sibi ferat legem, sed subditis suis, se legibus nemo adstringit*, saith *Saravia*, de Imperand. autor. li. 2. c. 3. Every Governour, let the Government be Monarchie, Aristocracie, or Democracie, is above all the Laws; for no man can impose Laws on himself, but on his subjects, and no man can bind himself to keep his own Laws, because as *Barclay* saith, *Quod neque suis legibus teneri possit, cum nemo sit ipso superior, nemo a seipso cogi possit, & Leges a superiore tantum sciscantur, denturque inferioribus*; No man can be bound by the Laws he makes himself, because

becauſe no man is above himſelf; neither can any man be compelled of himſelf; and Laws are only made by ſuperiours, and given to inferiours. *Cujus eſt inſtituere ejus eſt abrogare*, He which maketh any Law may abrogate it when he pleaſeth. It is not poſſible for any Government to be without arbitrary power; moſt men of a late edition allow it in Ariſtocracy, and Democracy, Why then not in Monarchy? If it be Tyranny for one man to govern according to his will? Why ſhould it not be far greater Tyranny for a multitude of men to govern, how they pleaſe, without being accountable or reſtrained by Law? But though *ſilent leges inter arma*, Yet *Rex eſt viva Lex*, as our books ſay. The king is a living Law, *Indigna digna habenda ſunt, Rex quæ facit*, Thoſe things which are unlawfull for the ſubject, are lawfull for the king to do. *Imperatorem non eſſe ſubjectum legibus qui habet in poteſtate alias leges ferre*, ſaith B. *Auguſtine*. The king cannot be ſubject to the Laws, becauſe he hath power to make other Laws. What then? after he hath eſtabliſhed a Law, That his ſubjects ſhall quietly injoy their eſtates, may the king legally without offending God, take away their eſtates, and break that Law; Becauſe his will is a Law? I anſwer he may. But *diſtinguenda ſunt tempora & cauſæ*. The King hath a Conſcience aſwell as another man, which muſt be ruled according to God's Law and Equity; otherwiſe God to whom vengeance only belongeth, will judge him. It is lawfull for the king *ad ſupplendam reipub. neceſſitatem*, &

ſupportandam regiam majeſtatem, to ſupply the neceſſity of State, and to ſupport his Royal Majeſty, notwithſtanding any former Law, to take away the eſtates of his ſubjects, without their leave, and that legally too, becauſe in that caſe his will makes a Law. And therefore doth the common Law of *England* allow him many prerogatives, which to explain would require a volume of it ſelf, and are very copiouſly in our Law books demonſtrated. But the ſumme of them is, The king upon juſt cauſe may do what he pleaſe, both with his ſubjects, and their eſtates, and no body is to be judge, whether that cauſe be juſt or no, and take vengeance, but only God & his own conſcience, If it be unjuſt, *Habet Deum Judicem Conſcientiæ, & ultorem injuſtitiæ*, He hath God the Judge of his conſcience, and the Revenger of his injuſtice. And *ſatis ſufficit ei ad pœnam, quod Dominum expectet ultorem*, It is puniſhment enough for him to think that God will take vengeance on him, ſaith *Bracton*; doth *Bracton* ſay ſo? Why there are ſome *a* amongſt us, who make *Bracton* the only inſtrument, and authority to kill kings. But to vindicate the Law, and Reverend *Bracton*; I will make bold to tell them (for *veritas audentes facit*, truth makes a man bold) that they belye *Bracton*, and ſcandal the Law, and their profeſſion; And that it may appear, it is not my opinion only, I will recite that warrant out of *Bracton*, li. 2. c. 16. fol. 34. which they build upon, and

a Bradſhaw, when he tempted the King. *alias*, at the Kings tryal, but rather his Temptation.

and the answer to it of the *Lord Bishop of Osory*, a man worthy of eternal renown, both for his Law Learning, and Religion; for saith he, Yet because this point is of such great concernment, and the chiefest Argument they have out of *Bracton*, is that he saith, *Rex habet superiorem, legem, curiam suam, Comites, Barones, quia Comites Dicuntur, quasi socii Regis, & qui habet socium habet Magistrum; & ideo si Rex fuerit sine fræno, id est, sine lege, debent ei frænum ponere, nisi ipsimet fuerunt cum rege sine fræno*, And all this makes just nothing in the World for them, if they had the honesty, or the learning to understand it right. For what is above the King? the Law, and the Court of Earls and Barons; But how are they above him? as the *Preacher* is above the King, when he Preacheth unto him, or the *Physician* when he gives him *Physick*, or the Pilot, when he sayleth by Sea, that is *quo ad rationem consulendi, non cogendi*, they have *superioritatem directivam, non coactivam*. For so the teacher is above him that is taught, and the Counseller above him that is counselled, that is, by way of advice, but not by way of command, And to shew you that this is *Bractons* true meaning, I pray you consider his words; *Comites dicuntur quasi socii*, they are as fellows or Peers, not simply, but *quasi*; And if they were simply so, yet they are but *Socii*, not *superiours*; And what can *Socii* do? not command; For *par in parem non habet potestatem*, that is *præcipiendi*; otherwise you must confess, *habet potestatem consulendi*; Therefore *Bracton* adds, *qui habet Socium habet Magistrum*, that

is a Teacher, not a Commander; and to make this yet more plain, he adds, *si Rex fuerit sine fræno, id est sine lege*, If the King be without a bridle, that is, saith he, (lest you should mistake what he means by the bridle, and think he means force and arms) the Law, they ought to put this bridle unto him, that is to press him with this Law, and still to shew him his duty, even as we do both to King and people, saying, this is the Law, this should bridle you; but here is not a word of commanding, much less of forcing the King; not a word of superiority, nor yet simply of equality; And therefore I must say, *hoc argumentum nihil ad rhombum:* And these do abuse every Author.

So much the Bishop, and I think this answer will satisfy every reasonable man; And I add further, that it would be very strange that *Bracton* should say in this place that the King hath a *Superiour*, when he denyes it in several other places of his book, and presseth it with arguments that he hath not, saying, *Omnis quidem sub eo, & ipse sub nullo nisi tantum sub Deo*, All are under the King, and the King under none but God. *Rex non habet superiorem nisi Deum*, The King hath no superiour but God, *Nemo quidem de factis suis præsumat disputare, multo vertius contra factum suum venire*, Let no man presume to dispute against the Kings actions, much less withstand his actions with force and arms, and rebel against him, fol. 6. *Ipse autem Rex non debet esse sub homine, sed sub Deo*, The King is under none but God, *Exercere Rex debet potestatem sicut Dei vicarius*

carius in terra & Minister, quia ea potestas solius Dei est, The King ought to exercise power, as the Vicar and Minister of God, because he receiveth his power from God only. Therefore they who would fain have *Bracton* say that the Law and the people are the Kings Superiours, would make him as uncertain as themselves, and do very much abuse that venerable Author; and no man can finde so much as *scintilla legis*, a spark of Law in all the Law books, that even the People or Law were above the king, so as to punish him; and doubtless if there had been any such thing, the learned Lawyers would have reported it to posterity; And *A non usu valet argumentum.* But they all unanimously resolve and report the contrary.

Reader,

I Would not have thee imagine, as some men through malice, or ignorance, do most impudently assert, that when we say, The King is absolute and above the Law, that thereby is intended, that the King is freed from, and hath power to act against Gods Laws, when he pleaseth. No, this is but their false glosse and interpretation, For, *non est potentia nisi ad bonum,* hability and power, is not but to good; There is no power but what is from God, and therefore no mortal man can have a power to act against God; To sin, and break Gods commandements, is impotency, and weakness, no power; For the Angels which are established in glory,

do

do far excel men in power, yet they cannot ſin. The Law of God is above the King, and he is bound to God to keep it; yet nevertheleſſe he is an abſolute King over men, becauſe God hath given him the Supreme power over them, and hath given no power to men to correct him, if he tranſgreſſe: But God only whoſe Law only he can tranſgreſſe, can call the King to an account. *Hoc unum Rex poteſt facere, quod non poteſt injuſte agere*, the King only is able, not to do unjuſtly, is a rule in Commonlaw, and the reaſon is, becauſe the people do not give Laws to the King, but the King only giveth Laws to the people, as all our Statutes, and Perpetual experience hath taught us. Therefore how can the King offend againſt the Laws of the people, or be obnoxious to them, when they never gave him any Laws to keep, or tranſgreſſe? and then how can the people puniſh him, who never offended their Laws? Therefore the King muſt needs be abſolute over the people, and only bound to God, not to the people, to keep thoſe Laws, which God, not the people gave him; and as God is above the Laws, and may alter them at his pleaſure, which he gave and ſet over the king, ſo is the King, above, and may alter at his pleaſure, thoſe laws which at his pleaſure he gave & ſet over the people; ſtill obſerving that he is free from all Laws, *quo ad coactionem*, in reſpect of any coaction from the people, but not *quo ad obligationem*, in reſpect of obedience to God, by his obligation. Therfore well might *Solomon* counſel us to keep the Kings commandement, ſaying,

Eccles. 8. 2. *I counsel thee to keep the Kings Commandement, and that in regard of the Oath of God. Be not hasty to go out of his sight, stand not in an evil thing, for he doth whatsoever he pleaseth. Where the word of a King is, there is power, and who may say unto him what dost thou?* These words are the words of God, which King *Solomon* did speak by infusion of the Spirit; In which you may see that the King doth what he pleaseth. And we are commanded not to stand in an evil thing, that is according to *Junius* and *Tremel*: translation; *perturbatione & rebellione, qua tibi malum allatura esset, ageret tecum arbitratu suo, sive jure, sive injuria.* We must not murmur, and rebel against the King, though he deal with us unjustly. He may be just, when we think he is unjust; "The Kings heart is in the hands of God, "the searcher of all hearts, as the Rivers of Water, "not in the hands of the people; Therefore God, "not the people, can turn it whether soever he will. *Prov.* 21. 1. King *David* was, *filius Dei; non populi*; The Son of God, not of the People, *Psalm* 89. 26. It was God who made him *higher than the Kings of the Earth*, verse 27. not the People. He was neither chosen of the People, nor exalted of the People; For *I have exalted one chosen out of the people, saith God*, verse 19. The exaltation was Gods, and the *choice* not of, but out of the people; "For I "have found *David* my Servant, with my holy oil "have I anointed him, saith God, verse 20: Kings are the Children of the most high, not of the people, *Psalm* 82. "Therefore who can say unto the

"King

"King, what doſt thou? If the people of *England* have power to depoſe and make Kings, Why are they uſurpers, who by the power of the people deſtroy the lawfull King, as did *Richard* the third, and by the conſent of the people, eſtabliſhed himſelf in the Government? They are Kings, *de facto*, but not, *de jure*, as all our Books agree; For the people have not the Soveraignty, but the King. Surely the people of *England* thought ſo, when by act of Parliament they ordained that none ſhould be capable to ſit in Parliament, before they had Sworn it, *vide* 1 *Eliz.* 1. 5 *Eliz.* 1. 1 *Jac.* 1. And I am ſure that the breaking of the Oath, can give the Parliament no new Authority. It is declared by the Lords and Commons in full Parliament (rot. Par. 42 E. 3. nu. 7. Lex & conſuetudo Parliamenti. 4 Inſt. 14.) upon demand made of them on the behalf of the King, that "they could not aſſent "to any thing in Parliament that tended to the "diſheriſon of the King, and his Crown, whereun-"to they were Sworn." And it is ſtrange to think that the Houſe of Commons, which is but the tail of a Parliament, ſhould have that power, which both Lords and Commons had not. But ſince there can be no Parliament without the King, 4 Inſt. 1, 2. 341. 356. We may conclude, that theſe men being Traytors, Rebels and Tyrants, will take upon them to do any thing.

Defensive War, against the King, is illegal, or the Great question (made by Rebels, with honest men no question) *Whether the people for any cause, though the King act most wickedly, may take up arms against their Soveraign, or any other way by force or craft, call him in question for his actions; Resolved, and proved by the Law of God, the Law of Nations, the Law of Nature, the Laws of the Realm, by the rules of all Honesty, Equity, Conscience, Religion, and Piety; by the Example and Doctrine of our Saviour Christ, all the Prophets, Apostles, Fathers of the Church, and all pious Saints and holy Martyrs, That the people can have no cause either for Religion, or Laws, or what thing soever, to levy War against the King, much lesse to murther him, proved in* Adam. *The manner of the Government of the King, Gods* Steward, *and* Stewart, *when he cometh described, The Bishops, Lords Prayer, and Common Prayer Book, must then be restored, with their excellencies now abused. He will lay down his life, before he will betray his trust, and give his account to any but God, as did our last great* Stewart, *his Father. The blessednesse of the people, when the King shall come and rule over them declared; his Majesty. The Christians duty towards their King laid open, and warranted by the Death and Sufferings of Christ, and multitudes of Christians. The madnesse of the people in casting off*

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the Government of a gracious King, and ſubmitting to a Multitude of Tyrants; and the dreadfull events, if the Tyrants do not reſtore the King to his own again. The murder of the late King Charles, *is proved to be moſt illegal; and how the Rebels uſe the liberty of the people, only as a Cloak for their wickedneſſe, and their Knavery diſcovered, in pretending the ſupreme power to be in the people, whereas they uſe it themſelves, and ſo Tyrannize over us. The Laws of* England *deſcribed, and proved that our Soveraign* Charles *the* 1. *was unjuſtly killed, againſt the Common Law, Statute Law, and all other Laws of* England.

WE have already clearly proved, that Kings are by Divine inſtitution, that they have their power from the Heavens, and not from terreſtrial men, and that their power is above the people and Laws; We are now come to ſee whether the people the Kings ſubjects have power to deſtroy and put aſſunder, that which God hath thus created and joyned together. It is a ſound concluſion, which naturally and of neceſſity floweth from the premiſſes, that they have not, and having ſhewed, 1. That God made the firſt King *Adam*, in Paradiſe. 2. That there he received his regal power from God, not from the people And 3. That there he arbitrarily made Laws, according to his will, where he had reigned a Monarch for ever, as Divines hold, had not he tranſgreſſed. Let us now ſee what became of him after his tranſgreſſion; for King *Adam* did tranſgreſs, and he muſt give an ac-

count of his *Stewardſhip*. But to whom muſt he give his account? To man he cannot, for the King hath no ſuperiour on earth. Therefore he muſt to God, who in the 19*th*. verſe of *Gen*. cap. 2. challengeth his prærogative; *And the Lord God called unto* Adam, *and ſaid unto him, Where art thou?* No ſooner did *Adam* hear God call, but he preſently gave an account of himſelf, ſaying, *verſe* the 10. *I heard thy voyce in the garden, and I was afraid, becauſe I was naked, and I hid my ſelf*. Where note, That God taketh an account chiefly of the king for his ſubjects offences; The king is Gods Steward, and God will reckon with him, God ſent him from Paradiſe, out of the garden of Eden, to till the ground; Therefore that he may make a good account, he muſt *Parcere ſubjectis & debellare ſuperbos*, cherriſh the flowers, and root up the weeds; He muſt be a nurſing Father to his loyal ſubjects, but he muſt batter down the ſwelling pride of Traytors. The true *Proteſtant Religion* muſt floriſh as the beſt flowet in his Garden; But the *Anabaptiſts*, *Independents*, *Presbyterians*, *Papiſts*, *Jeſuits*, and other wicked *Sectaries* muſt be pulled up as weeds, leſt they overſpred, and choak the good flower; They muſt be extirpated by the root whileſt they are young, leſt they grow up and ſeed, and their ſeed be ſowen up and down in the whole World. He muſt ſet the *Biſhops* again in their natural ſoyl, which is now grown over with theſe weeds, and rubbiſh, That, *that ſtone which theſe new builders refuſed may become the head ſtone of the Corner*, and the

Biſhops

Bishops Lands, which they did not *refuse*, must be given to the Church again. The *Common Prayer* Book, now rejected as fit for none, but the use of *Papists*, He must bring in, and make those *Papists* read it, who now reject it, as *Popery*, for no other cause, but that there is no *Popery* in it. He must turn the Horses, and other unclean beasts out of his *Sanctuary*, now made a Stable, [*St. Pauls, &c.*] and put in holy *Bishops*, and reverend Pastors in their room; And since our Saviour hath commanded it, He must make the *Lords Prayer* current amongst us; That our Ministers may leave off *piping* what they list, and *pipe* the true tune, which the Lord of life, the best *Musician* taught them, that all Gods people may *dance*; For how can we *dance* when the instrument is out of order, and the wrong tune is *piped*? Good God! what a superstitious and Papistical age do we live in? when we account it superstition and Popery to say the *Lords Prayer*, & the *Common Prayer*, the ordinary means of our salvation? O blessed *Iesus*! Hast not thou commanded us not to use vain repetitions; But when we pray, to pray thus, *Our Father, &c*? Dost not thou know what we want better than our selves? and hast thou not prescribed us a set form of prayer to ask it with? And shall we cast thy prayer behind our backs, and presume to come before thee without it? are we wiser than the Lord of life, or is there any nearer way to Heaven, than that which he hath taught us? shall we present the Lord with our own *husks*, and trample on the *Manna* which he

hath prepared for us? Is there any other ſpirit to teach us to pray, than the Spirit of the Lord, which taught us in his Goſpel? When we petition to any of our ſuperiours on earth, then we premeditate, and cull out filed and curious words, worthy of his perſonage: But when we ſhould pray to the *Almighty*, then any thing which lyeth uppermoſt is ſhot out at him, like water out of a ſquirt, and what pleaſeth our fooliſh *phantaſies*, that we pretend to be the Spirit of the Lord. O God ariſe, vindicate thy own cauſe; *Let not the ſoul of thy Turtle Dove be given into the power of the wicked, For how is the Mother reviled by her Children? and it grieveth thy ſervants to ſee her ſtones lye in the duſt.* But, *rege venienti hoſtes fugierunt*, It is Gods *Steward*, otherwiſe called *Stewart*, with muſt remedy all this, He muſt turn our ſpears into pruning hooks, and our ſwords into plow-ſhares, and ſo conſequently our ſword-men into plow-men; The *love* of his Subjects muſt be the *Magazine* of his Artillery, and their Loyally, and obedience, muſt be their chiefeſt good and honour. *O fortunatos nimium ſua ſi bona norint*, O happy multitude, if they did but know their *ſummum bonum*, their chiefeſt good; which is loyalty and due obedience to their Soveraign. For he will not break the Charters of their Corporations, nor invade their rights, and liberties. He will not diſtrain for exceſſive Taxes, nor impoſe great burdens on his Subjects. The Law ſhall be to him as the apple of his eye, and the true Proteſtant Religion, as his deareſt heart.

Learn-

Learning ſhall floriſh, and the *Univerſities* ſhall not be deſtroyed. He will not murder the Prophets, nor maſſacre the Citizens before their own doors. He will not contrive plots with his *Impes*, and *Emiſſaries*, to catch honeſt men with their eſtates. Juſtice ſhall run down the ſtreets like ſtreams, and peace ſhall make the Land flow with milk and honey. Every man ſhall eat the fruits of his vineyard, under his own vines: and enjoy the preſence of his family, with the abſence of a Souldier. He will not build up his throne with bloud, nor eſtabliſh his royal ſtate with lyes, and diſſembling. Flatterers will he abandon from his Court, and thoſe who keep other mens eſtates, will he baniſh from his Realm. But ſuppoſe that he ſhould eat of the forbidden fruit, do what was right in his own eyes, and evil in the Lords, To whom ſhall this great *Steward* give an account? ſhall he give his account to the Inferiour ſervants of his Lord? That would be an audacious and wicked attempt of them. A high prejudice to the Lord, and a great diſhoneſty and diſgrace to the *Steward* in his Office. For the *Lord* would be extremely offended. The Inferiour ſervants ſeverely puniſhed, for exacting an account which only belonged to their Lord; And the *Steward* would be diſmiſſed of his *Stewardſhip* as diſhoneſt, and unfaithful. Therefore every juſt and pious *Steward* will dye, before he will ſo much wrong his Lord and Maſter of his right, as to give an account of his *Stewardſhip* to them, to whom it doth not belong: and although

they

they are so unjust and dishoneſt to require it; yet he will give them his *a* life, before he will be corrupted. For he is accountable to none but unto the *Lord*, who will require it as his due; For *the Lord called unto* Adam, *and ſaid unto him, where art thou?* And he ſaid, *I heard thy voyce in the garden, and I was afraid, becauſe I was naked, and I hid my ſelf.* But what, is this all? Muſt the King give an account only of himſelf? No, he muſt anſwer for his ſubjects too. *Of him to whom much is given, much ſhall be required.* For *Adam* ſaid, *The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.* Where note, that the ſubject may cauſe the Soveraign to ſin, and the ſin of the ſubjects often times pulleth down judgments on their Soveraigns head, aſwell as on their own, and the King muſt be their Accomptant. *Eve* firſt ſinned, But *Adam* muſt be firſt called in queſtion. Yet he was a King, and therefore none muſt call him in queſtion but God, who only was his Superiour. But when *Adam* fell, did not his Soveraignty fall with him? No, *Adam* was a King after his fall, and had his Soveraignty confirmed to him by God for ever. For Gen. 3. 16. *And thy deſire ſhall be to thy Husband, and he ſhall rule over thee*, ſo that *Adam* did ſtill retain his ſuperiority. But was not this Soveraignty perſonally fixed in *Adam*, and ſo dyed with him? No, God did declare it tranſmiſſible from *Adam*, to the firſt born. For Gen. 4. 7. *God ſaid to Cain*

a He will firſt ſuffer himſelf to be murthered at his own doors, as was Charls the I.

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ke first born, speaking of his younger brother *Abel*, *sub te erit appetitus ejus, & dominaberis ei*, Unto thee shall be his desire, and thou shalt rule over him.

So that from *Adam* it doth appear, 1. That Kings are ordained by God, not by the people. 2. That God gave them their regal power. 3. That that power is above the laws. 4. That they have no Superiours but God. And 5. That God only hath power to call them in question, and punish them if they offend. For —— *Crimine ab uno Disce omnes*: From that one great offence which *Adam* the King committed, and was not accountable, neither did he account with any, but with God, learn all, that the King cannot commit any offence so great, as to give his Subjects just cause to call him in question, or to take up arms, and with force to resist him. Which I shall prove with luculent authorities, and pregnant examples, both human and divine.

I think it is received by all for a truth, That the King is *Pater Patriæ*, the Father of his Country; *Maritus Reip:* the Husband of the Commonwealth, and *Dominus Subditorum*, the Master of his Subjects. I remember that *Roffensis* de potestate Papæ, asketh this Question, *An potestas Adami in filios ac nepotes, adeoque omnes ubique homines, ex consensu filiorum, ac nepotum dependet, an à solo Deo ac natura profluit?* Whether the power of *Adam* over his Children and nephews, and so over all the men in the world, doth depend on their consent, or whether

ther it doth not flow from God and Nature? I have already made it clear, that his power doth not depend on their will and consent, but is instituted by God and Nature. If so? then I ask this Question, Whether the sons of *Adam* have any power either from God or Nature, violently to resist and oppose the King their Father? Which Question, I conceive, may be as truly resolved, that they have not. For first, there is nothing so fairly written, and so deeply impress'd in Nature, as Obedience: You may see it in every creature; every brute beast will teach you the obedience due from children to their parents, and the soveraignty of the parents over their children. *Vipers* indeed will destroy their parent; but it is a monster in Nature, and therefore not imitable by any, but those of a *viperous brood*. Behold the natural love and obedience of the pious *Storks* towards their parents, who feed their feeble and impotent parents, when they are old, as they fed them being young: And lest Obedience should lose a reward, the *Ægyptians* so esteemed this bird, that they laid a great penalty on him that should kill it. You may read of many beasts and fowls, that with bloudie strokes will beat away and banish their young from them; But so great is the natural love & allegeance of their young, that (as if it had been high-treason for them so to doe) they will not so much as resist their parents, but flie from them; teaching every subject his true obedience towards his Soveraign, and that in this case only when the

Soveraign

Soveraign would unjustly punish him, it is most honourable, and the greatest argument of a valiant man, to run away. Would not it be a most hideous and detestable thing for a son to murder his own Father? Nay, suppose the Father should draw his sword at his Son, would that be a just ground for him presently to run in upon his Father and stab him? surely I think every mans nature will teach him to speak better things than these, and to be so far from approving it, that he will account nothing more horrible, and worthie of so much punishment, *Pater quamvis legum contemptor, quamvis impius sit, tamen pater est. Patri vel matri nullo modo contradicere debemus, dicant, faciant, quæ volunt,* saith *Origenes*, We ought to contradict our Father or Mother by no means, let them say or doe what they please; for be they good or bad, they are our Father and Mother. But behold a greater than thy Father is here, It is thy King: whose Sword commandeth fear, whose Crown importeth honour, whose Scepter requireth obedience, whose Throne exacteth reverence, whose Person is sacred, his Function divine, and his Royal Charge calleth for all our praiers. *O quam te memorem virgo? namque haud tibi vultus Mortalis, nec vox hominem sonat, O Dea certe!* O King, with what terms of honour shall I style thee? Is it lawfull to call thee a Man? The Almighty hath said, that *ye are Gods*, and I will not say that ye shall *die like men*. The radiant beams of your Countenance declare you more than mortal,

tal; For *in the light of the Kings countenance there is life*, saith *Solomon*, Prov. 16. 15. Neither is their voice like the voice of other men, For *A divine Sentence is in the lips of the King, and his mouth transgresseth not in judgement*, Prov. 16. 10. Therfore I will conclude, that the King is a sacred Deitie.

A day in his Courts, is better than a thousand, I had rather be a door-keeper in the house of the King, than be a *Protector*, &c. and *reign in the tents of wicked Traytors*. For *the Kings Throne is established by righteousnesse and mercy, but Traytors reign by their Villanies*, and raise themselves up by the bloud and downfall of their superiors. But *God hath given his judgements to the King, and his righteousnesse unto the Kings son, and he will judge the people with righteousnesse, and the poor with judgement*. Therefore *kiss the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little, blessed are all they that are trusty and faithfull unto him. I counsel thee to keep the Kings commandment, and that in regard of the Oath of God; Be not hasty to go out of his sight: stand not in an evil thing, for he doth whatsoever he pleaseth. Rejoyce greatly, O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee, he is black, but comly, he is just, and will be a nursing father to the people, & his Queen shall be a nursing mother,*

Psa. 72. 1.

Psa. 2. 12.

Eccles. 8. 23.

Zecha. 9. 9.

Isa. 49. 23.

For

For God hath made him our King; And our King cannot be made glad with our wickedness. But our lies and hypocrisie, grieve him to the heart. *The King by Judgement shall establish the Land. It is abomination to Kings to commit wickedness, neither is it for Kings to drink wine, Mercy and truth preserve the King, and his Throne is upholden by mercy.* Therefore thrice happy would the people be, if they did not rebel against the Lords anointed, who is righteous and pious, For *when the righteous are in authority, the people joyce, but when the wicked beareth rule, the people mourn. Rebellion is as the sin of Witchcraft, and stubbornesse is as Iniqvity, and Idolatry, and an evil man only seeketh Rebellion. Therefore a cruel Messenger shall be sent against him, For if ye rebel, ye shall be devoured.* Therefore Rebel not against the Lord, nor the King. But when he cometh, *salute him, Hail King*; but not of the *Jews*, for you professe your selves *Christians*; Therefore learn of Christ obedience to the King. But suppose you were *Jews*, the *Jews* abound with reverence to their King, and loath to be so wicked, as to murther their King. Or when *Pilate* said, *Behold your King, shall I Crucify your King?* They answered, *We have no King but Cæsar*, accounting it a most barbarous and worse than *Jewish* act, for any people to crucifie their King, though

Ps. v. 1. 6. Hos. 7. 3. Prov. 29. 4. Prov. 16. 12. Prov 31. 4. Prov. 29. 2. 1 Sam. 15. 23. Prov. 17. 11. Isa. 1. 20. Josh. 22. 19. Mark 15. 18. John 19. 15.

though in a way of publique justice. Therefore even of the *Jews* let *Christians* learn their duty to their King, and rejoyce at his coming, as the Bride doth, at the approach of the Bridegroom. The Husbandmen indeed, in the Gospel, killed the servants, and when the son came to demand the fruits of his Fathers Vineyard, they conspired against him, and said; *This is the Heir, come let us kill him, and the Inheritance shall be ours.* But they were wicked and their Judgement and doom was, *miserably to be destroyed, to have their Vineyard taken from them, and to be let out to others who would yield better obedience, and render the fruits in their seasons*: Therefore let all men take heed, that they doe not perish in the gainsaying of *Core*, and with those wicked Idolaters, Isa. 8. 21. *Curse their King and their God, and look upward.* Whose reward is Hell, where the Devil shall curb them, and rule over them for ever, because they would not let their King whom God placed over them be, and in truth he was and is, their only lawful Soveraign.

Mat. 21. 38.

It is so well known to every one who knoweth any thing, how the Heathens did honour their Kings as Gods, not onely when they were dead, but also whilst they were living, that it would not only be

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loſſe of inke and paper, but alſo expence of time, which is better, to relate the particulars. But (*pudet heu*) their obedience and allegiance may ſhame, aſwell as be a pattern to the Chriſtians of our age, who wander ſo far from the path their Lord and Maſter went in. And if any one be deſirous to know how God hath alwayes eſteemed of Kings, and with what reverence Gods people have alwayes obeyed them, I refer him to the Bible; Where (I may with confidence ſpeak it) there is no duty more commanded, and preſt upon the people, than obedience, and no ſin ſo much puniſhed as Treaſon and Rebellion. And the chiefeſt end of their obedience to the King, is not only for God his glory, and the Kings honour, but alſo for their own good, praiſe, and profit. For, for this cauſe did the Apoſtle exhort the people, to pray for Kings, and all that are in authority, *That we may lead a quiet and peaceable life, for this is good and acceptable in the ſight of God our Saviour*, 1 Tim. 2. 2. *Melibæe, Deus nobis hæc otiâ fecit.* *Virgil* could tell that the welfare of the King brought Tranquillity, and Peace upon the Land, and therefore he calleth him a God; Nay, he will therefore honour him as God, *Namque erit ille mihi ſemper Deus*, ſaith he; and I fear his allegiance and due obedience will riſe in Judgement, to condemn many who profeſs themſelves Chriſtians, yet by their actions are worſe than Infidels, who *Judas* like pretend loyalty to their Soveraign, whileſt they plot and contrive with a *kiſſe* to betray him; But *Judas* hanged him-

self, and if these men do not hang themselves, it is a great mercy beyond their deserts, if some body else do not do it for them, before they live out half their dayes. For in the fifth Commandment, which as Divines hold is most obliging, We are commanded *to honour our Father and Mother* (by which words are meant Kings, Princes, and other Magistrates,) *That our dayes may be long upon the Land which the Lord our God giveth us*, which is the *first Commandment with promise*, as *St. Paul* observes, *Ephes.* 6. 2. But this promise is not absolute, It is upon this condition, that we honour and obey our Soveraign, and if we do not perform our parts, God is not tyed to perform his. If we break his Commandments, he may well break his promise, which was made only on that condition that we should obey, and *if we had loved him we should have kept his Commandments*; But *whosoever breaketh one of them, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Therefore he who getteth a kingdom by the breach of Gods Commandements hath no cause to bragg of his gettings; *For what will it profit a man to lose his own soul, and to gain the whole world?*

Let every one be subject unto the higher powers; For *there is no power but of God*; *The powers that be are ordained of God*; *Whosoever therefore resisteth the power resisteth the Ordinance of God, and they that resist shall receive damnation*, saith St. *Paul*, Rom. 13. 1. Behold here, the duty of a Subject, and the reward

of a Rebel. There is *no power but of God*, ſaith the Text; Therefore he that reſiſteth the *King*, reſiſteth the *Ordinance* of God, for which he ſhall receive *damnation*. What then? if an unjuſt King robb us of all we have, raviſh our wives before our eyes, daſh out our Childrens brains againſt the wall, ſet up Idolls, and command us to worſhip them? May we not reſiſt him? *Nonne oportet Deo magis obedire, quam hominibus?* Ought we not to obey God rather than man? I anſwer, That ye ought to obey God, rather than man; Yet may you not with violence reſiſt your King. We muſt not do evil, that good might come thereon. God hath in many places commanded us to obey, and pray even for the worſt of Kings. Yet you cannot finde ſo much as a ſpark of warranty, for any ſubject, either Magiſtrate or private man, to riſe againſt his Soveraign, in the whole Bible, or to call him to an account for any of his actions; God hath reſerved that to himſelf, as his own peculiar prerogative, *Magiſtratus de privatis, Principes de Magiſtratibus, Deum de Principibus judicare*, ſaith M. *Aurelius*, Magiſtrates are to judge private men, Kings are to judge Magiſtrates, but none are to judge Kings but God. The only means which ſubjects have to reform Kingdoms, is that which the Apoſtle preſcribeth, 1 *Tim.* 2. 1. *Let prayers*, ſaith he, *and ſupplications be made for Kings, and all that are in authority, that we may lead a Godly life.* Prayers muſt be the only weapons of ſubjects againſt their Kings; Let them look into their own breaſts, and reform their own hearts,

which many times are the only causes of a Judgement on the Nation; Let them amend their own lives, and with fervent supplications implore him, (who hath the Kings heart in his hand, and turneth it whithersoever he will) to reform the King according to his desire. *Christiani hominis esse patienter ferre potius, quicquid injuriarum ac molestiarum inferatur, quam ut adigi se sinat ad peccandum contra Deum,* It is the part of a Christian, rather to suffer patiently what injury or persecution soever is laid upon him, than to offend God, saith *Stephanus Szegedinus, Interea tamen non esse illicitum, si quis vim injustam, vel avertere, vel fugere, vel aliquousque mitigare possit, modo id fiat rationibus haud illicitis; Quod si id fieri non potest, Cavebit Christianus, ne illatam vim contrariâ violentiâ retundere conetur, sed tolerabit potius omnia, nec de vindicando se cogitabit, sed vindictam justo Judici permittet,* saith the same Author; Yet it is not unlawfull if a man can, to avert an unlawfull violence, to flie from it, or otherwise mitigate it, so he doth not doe it by unlawful means; But if he cannot do it by lawful means, a Christian will take heed, and not endeavour to repell an unjust violence offered, with an unjust force: No, he will rather suffer all things first; neither will he so much as think of revenge, but will leave that to God, the just Judge, to whom vengeance belongeth. *O vocem verè Christianam!* O speech most worthy of a Christian. If *Herod* be wroth, and send forth and slay all the Children that are in *Bethlehem*, and in all the coasts thereof, so that there be lament-

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tion, and weeping, and great mourning, *Rachel weeping for her children and will not be comforted, because they are not*; yet will he flie into *Egypt* with our Saviour, and ſtay there until *Herod* be dead, rather than he will rebell againſt his Soveraign, reſiſt Gods Ordinance, & ſo damn his own ſoul. If *Saul* ſend meſſengers to bring him up to him in the bed that he may ſlay him, or purſue him with 3000. choſen men of *Iſrael*, yet will not he put forth his hand againſt his Soveraign, for he is the Lords anointed: Nay if it be in his power, and he is counſelled to kill him, yet with holy *David* he will cry out, *The Lord forbid that I ſhould doe this thing unto my maſter, the Lords anointed, to ſtretch forth my hand againſt him, ſeeing he is the anointed of the Lord.* His heart will ſmite him if he cut off his skirts, but he will ſuffer all things before he will cut off his Kings head; *for who can do that and be guiltleſs?* If the King perſecute him in this City, he will flie into another. Hee hath learned of his Maſter to be ſubject to his Soveraign, not only for *wrath*, but alſo for *conſcience* ſake. He is *good*, and the rulers are not a *terror* to him. The evil and wicked will murder their Soveraign, for fear his juſtice ſhould reward them with death, according to their deſerts; But he will not like thoſe *filthy dreamers, ſpeak evil of dignities, and deſpiſe Dominion*, his tears are his armes, and patience his revenger.

Mat. 10. 23

Rom. 13. 5.

Jude 1. 8, 10, 11. 2 Pet. 2. 10, 11.

—— Levius fit patientia, Quicquid cor-

Hor. Ode 24.

rigi eſt neſas: Though it be unlawfull for him to gather Soldiers with force & arms to correct, and take his Soveraign from his evil Counſellors, yet patience ſhall both aſſiſt, and give him the victory.

Ambroſius in Orar. contra Auxen. Tom 5.

St. *Ambroſe* and he are alwaies in one tune, ſaying, *I have not learned to reſiſt, but I can grieve, and weep, and ſigh, and againſt the weapons of the Soldiers, and the Gothes, my tears and my prayers are my weapons: otherwiſe, neither ought I, neither can I reſiſt.*

2 Kings 6 32.

If the King ſaith, *God do ſo, and more alſo to me, if the head of this ſollow ſhall ſtand on him this day*, and likewiſe ſend a Meſſenger to cut it off: yet, with *Eliſha*, he will only ſhut the door againſt him, and offer no other violence, though it lie in his power. If a multitude come out with ſwords and ſtaves againſt him, lay hold on him, and lead him away to the Rulers who condemn him, and deliver him to the wicked ſoldiers to be crucified; yet in imitation of his Lord and Maſter, he will ſay nothing, rather than revile them; though they ſpit upon him, he will meekly wipe it off; If they crown him with thorns, hee will patiently ſuffer it; If they give him Vinegar mingled with gall to drink, he will taſt it; If they crucifie him, he will voluntarily ſpread forth his humble hands to be nailed on the Croſſe, and will not *reſiſt the higher Powers, for the Lords ſake*. If they ſaw him in pieces, he will remember that *Eſaias* ſuffered the ſame puniſhment. If they caſt him into a Dungeon, ſo was *Jeremiah* the Prophet. *Solamen miſeris ſocios habuiſſe Doloris*

The

There is nothing ſo comfortable as to have compa-
nions in miſery. If he be caſt in to Lions, ſo was
Daniel. If he be thrown into a fiery Furnace, ſo were
the *three Children*. If he be thruſt through the
Temples, ſo was *Amos*. If he be ſlain in the porch
of the Temple, ſo was *Zacharias*. If he be caſt into
the Sea, ſo was *Jonas*. If he be killed with the
Sword, ſo was *Urias* the Prophet. If his head be
cut off, ſo was *John Baptiſts*. If he be faſtned to the
Croſſe, with his head downwards, ſo was *St. Peter*.
If he be crucified, ſo was *St. Andrew*. If he be mur-
dered with the Sword, ſo was *St. James*, the ſon of
Zebedæus. If he be thrown into a tun of boiling oil,
ſo was *St. John* the *Evangeliſt*. If he be beaten to
death with clubs, ſo was *St. Bartholomew*. If he be
ſlain with a Dart, or Javelin, ſo was *St. Thomas*. If
he be beheaded, ſo was *St. Matthew*. If he be cruci-
fied, ſo was *St. Simon*. If he be ſlain, ſo was *St. Jude*.
If he be put upon a pinacle of the Temple, thrown
down, and after his fall, having breath, be knockt
on the head, with fullers clubs, and brained, ſo was
St. James the ſon of *Alphæus*. If he be firſt ſtoned,
and then beheaded, ſo was *St. Mathias*. If his head
be cut off, ſo was *St. Pauls*. If he be burned to
aſhes, by furious Idolaters, ſo was *St. Mark*. There
is no puniſhment ſo dreadfull to his body, that
ſhall cauſe his ſoul to break Gods ordinance, to
lift up his hand againſt his King, and ſo bring dam-
nation to his own ſoul. *Occidi licet, occidere non licet*,
It is honourable to be martyred an innocent Sub-
ject, But it is infamy to live a victorious Rebel.

Preces & Lacrimæ ſunt arma Eccleſiæ, Church-men muſt uſe no other weapons againſt their Soveraign, than prayers and teares. *He that uſeth the Sword, ſhall periſh by the Sword,* and he that fighteth againſt his King, fighteth againſt God. For *they have not rejected thee, but they have rejected me.* ſaith God, *that I ſhould not reign over them:* 1 Sam. 8. 7. And if God doth not rule over them, then the Devil, who goeth to and fro in the earth, and walketh up and down in it, will puff up the heart of every ſectarie, with the Pride of ruling, and ever the prevailing faction, will ſet up an Idol to worſhip, untill Satan doth make another faction ſtronger than that, and then down goeth the former Idol, and the Idolaters with it, and up ſtarteth another, altogether as wicked and uncertain as the other.

Chriſt never taught it, neither did ever any of the Prophets or Apoſtles, by their doctrin or example, give the leaſt liberty that could be, to any Subjects to levy war againſt their *Soveraign:* But have forbid it, as a moſt deteſtable wickedneſſe, both by their Doctrine, Precepts, Perſwaſions, Arguments, Commands and Examples; moſt of them ſuffering themſelves to be moſt cruelly tortured, and ignominiouſly murthered, before they would reſiſt the higher powers; Nay, they have forbiden all evil words or thoughts againſt them, commanding and inſtructing the people to pray even for the worſt of Tyrants. What Tyrant more ſavage and cruel than *Nebuchadnezzar?* Yet with what earneſt expreſſions did the Prophet *Jeremiah* exhort the people

people to obey him, threatning them with utter destruction for their Rebellion? What Tyrant more bloudy than *Nero?* that Monster to the world, and Idolatrous Persecutor; Yet *St. Paul* bids the *Romans* obey and serve him for Conscience sake. *Saul* commanded the *Amalekite* to kill him, who when he had performed the Kings command, brought word thereof to *David*, which when *David* heard, although *Saul* was a wicked King, He said to the *Amalekite*, *Wast not thou afraid to stretch forth thine hand to destroy the Lords anointed?* and commanded him to be slain for his pains, and said, *thy blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lords anointed*, 2 Sam. 1 16.

Innumerous are the precepts of loyal obedience, to which fot brevity sake, I refer you to the *Bible*, which is an *Iliad* of such examples. Could not our Saviour have had more than twelve Legions of Angles, to have repelled the fury of his persecutors? But he was so far from resisting, that he bid *Peter*, who had drawn his Sword, put it into his place, and moreover told him, that they that use the Sword, shall perish with the Sword. Could not *David* have cut off *Sauls* head, when he cut off the lap of his Garment? Yet his heart did smite him, and he was not able to perpetrate so great a sin. How many glorious Martyrs, both antient and modern, as those in Queen *Maries* daies, have been burnt alive, racked and torn in pieces, yet never would resist any of their persecutors? How dare the men then of our age, blaspheme God, even in their

their pulpits? teaching the people to rebell, and making God the Author of all their villanies, telling the multitude, It is Gods cause, even when they are acting the most damnable works of the Devil. How justly may they expect the punishment of *Sodom* and *Gomorrah*, the plagues of *Egypt*, and all the Curses in Hell to fall upon them and their posteritie for ever? If they have any special command from God, or be immediately inspired of him to kill their King, then may they be justified, as in the cases of *Eglon*, *Zimri*, *Jehu*, *&c.* who did nothing but what was just, when they killed the Lords anointed, because they had Gods will to be their Commander, and no man can sin in performing Gods will: For, sin is nothing but an obliquitie from Gods will. But when they know that it is Gods will, to honour and obey their Soveraign, yet notwithstanding trample him in the dirt; What Judgement can they expect but that of their Master *Lucifer*, to be chained in everlasting Hell fire?

Qui disputat de potestate Principis, utrum bene fecerit, est infamis, saith *Marginista*. He which disputeth of the Kings power, or whether he doth well or no, deserveth the most infamous punishment. For *Tibi soli peccavi*, against thee, thee only have I sinned and done this evil, O Lord, saith holy *David*, when he committed adultery, and, *Psal.* 51. 4. Murther, as if he should have said, I am a King, and therefore cannot be brought to the bar of Justice by men; They can give me no Laws to bind me, there-

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fore I cannot offend them. 2 Sam. 12. 7. But *against thee, thee only, O Lord have I sinned, and done this evil, against thee, who didst raise me out of the dust, and liftedst me needy out of the dung-hill, and didst anoint me King over Israel, and deliveredst me out of the hand of Saul, and gavest me my Masters house, and my Masters wives into my bosome, and gavest me the house of Israel & Judah, & if that had been too little, thou wouldest moreover have given unto me such and such things.* Against thee, who hast made me Judge over all, and loaded me with so many prerogatives above my brethren, have I sinned, and for the *Judge to offend makes the offence so much the more grievous.* The people did not call *David* in question for his wicked acts, but only God. *Deus suam omnem in reges authoritatem contulit, cælum sibi retinuit, terram agendam, ferendamque pro libito tradidit,* All the whole Heavens are the Lords, the Earth hath he given to Kings, to dispose of as they please. Therefore saith *Solomon*, Prov. 30. 31. *A King is he against whom there is no rising up.* And therefore *Job* might well ask that question, 34. 18. "Is it fit to say to a "King, thou art wicked, and to Princes, ye are "ungodly? For presumptuous are they, and self-"willed, who are not afraid to speak evil of dig-"nities, 2 Pet. 10. *Render to Cæsar, the things that "are Cæsars*, Mark 12. 17. Render therefore to "all their dues, Tribute to whom Tribute is due, "Custome to whom Custome, Fear to whom Fear, "Honour to whom Honour. For Rulers are not "a Terrour to good works, but to the evil; wilt

"thou

"thou then not be afraid of the power? Do that "which is good, and thou shalt have praise of the "same: For he is the Minister of God, to thee for "good. But if thou do that which is evil, be "afraid: for he beareth not the sword in vain; for "he is the Minister of God, a Revenger to execute "wrath upon him that doth evil. Wherefore ye "must needs be subject, not only for wrath, but "also for Conscience sake; For, for this cause pay "you Tribute also. For they are Gods Ministers, "attending continually upon this very thing, *Rom.* "13. Submit your self to every Ordinance of man "for the Lords sake, whether it be to the King as "Supreme, or unto Governours, as unto them that "are sent by him, for the punishment of evil doers, "and for the praise of them that do well; for so is "the will of God, that with well-doing, you may "put to silence the ignorance of foolish men, As "free, and not using your liberty for a Cloak of "maliciousness, but as the servant of God. Ho-"nour all men, love the brother-hood; Fear God, "honour the King.

We are commanded to obey the King, whether he be good or evil, *Propter Deum*, for the Lords sake; Not only because it is the will of the King, but because it is the will of God, that we should do so, he hath commanded it, and therefore for his sake we must do it; If we resist the King, we resist God, and he that resisteth God, shall receive damnation. For when we pretend that we are *free born* Subjects, that the Kings commands intrench upon

upon our liberty, and that for the freedom of our liberties, we may rebel against him, This is to make *Liberty* a *Cloak* to cover our maliciousnes, and wicked designs against the King, Which is forbidden by the Apostle; for not to serve the King is bondage, and to rise up against him to preserve and keep our liberties, is to enslave our selves to the Devil, and to make us his servants to perform all wicked actions; For *we must needs be Subject to the Kings precepts, not only for wrath, but also for Conscience sake. Et si plures sunt quos corrigit timor, tamen meliores sunt quos ducit amor*; Although they be most whom fear makes obedient; Yet they are best who out of true love obey their Soveraign. We must not obey the King only, that we may avoid giving of him offence, and so not incurr punishment; But it is a duty laid upon our Consciences so to do, and if we love God, we must love as faithful Servants to be obedient unto the King, not as eye servants, who only do their duty when their Master looketh over them; But all our actions, either publick or private, must savour of obedience to him, For he is our Master, and we are his Servants, and the *Servant is not greater than his Master*, but ought alwayes to be diligent in his Masters service. And although the King do recompense good with evil, and punish them who like faithful Servants have not deserved it, Yet they being good, even in their sufferings shall receive praise from the power, as did our *Saviour* and the *Apostles*, when they were most wickedly murthered.

For

For do we not until this day praiſe and honour their *Martyrdom*? Although the power which deſtroyed them, did not give them praiſe; yet by their obedience, and patience in their unjuſt puniſhments, did they receive a Crown of everlaſting glory, and renown from God and men. Who can ſufficiently celebrate the fame of thoſe worthy *Martyrs*, who unjuſtly ſuffered for Religion, under the Government of *Queen Mary*? Have not they by their unjuſt puniſhments received greater rewards of praiſe, than if they had unjuſtly rebelled? Surely yea, for if they had rebelled, although it was to ſave their Religion, their *Epitaphs* would have been *Rebels* and *Traytors*, inſtead of *pious* and *Godly Martyrs*. The wicked only are afraid of the Kings power and puniſhments, to whom he is a Terrour; But a conſcience voyd of offence towards God and towards man, maketh the courage of the righteous like Lyons, to contemn all earthly miſery.

——— *Hic Murus aheneus eſto*
Nil conſcire ſibi, nulla palleſcere culpa,

Be this a wall of Braſs, to have within
No black accuſer, barbour no pale ſin.

Non eſt fas Chriſtianis, armis, ac vi, tueri ſe adverſus impetum perſecutorum, ſaith *Cyprian*, Epiſt. 1. It is not lawfull for Chriſtians by violence to defend themſelves againſt Perſecutors; Therefore ſurely

hey ought not to murther their King, and again *Cyprian*, Epist. 56. *Incumbamus gemitibus assiduis, & deprecationibus crebris, hæc enim sunt munimenta spiritualia, & tela divina quæ protegunt*; Let us apply our selves to daily sighes, and continual prayers, for these are the spiritual bulwarks, and divine weapons, with which Christians should only fight, These, not guns and swords, will only defend us. Ambrosius *adversus reginæ* (Justinæ *Arianæ*) *furorem, non se manu defensabat, aut telo, sed jejuniis, continuatisque vigiliis sub altari positus*, Ruffinus li. 2. c. 6. *Ambrose* did not defend himself against the fury of the Queen, by the force of the hand, and of the sword, but by fastings, continual watchings and prayers; And shall we offend our gracious Soveraign, with clubbs and axes? Who by his sufferings shewed us the example of a true Christian, whiles we like Jews triumph in his murther, crying out, crucify him, crucify him. *Tertulian Apolog.* c. 37. saith expresly, that the Christians might for strength and number have defended themselves against their Persecutors, but thought it unlawful; Yet we, because by our wicked plots and devices, we have got a numberless company, of those who like our selves, will do any thing for gain, think it a sin, if we do not perform any wickedness, which our power will assist us to effect.

[Sen. Medea.]

Tremenda cælo pariter, ac terris mala
Mens intus agitat, vulnera, & cædem, & vagum
Funus per artus. levia memoravi nimis;
Hæc virgo feci. Hemi-

Homicides, Paricides, Mauſlaughters, murthers, oppreſſions, deceits, extortions, briberies, and ſuch like offences, we committed in our youthful years, when the Goſpel was firſt planted in *England*, but now we are become great proficients in Chriſtianity, we are now high, and mighty Chriſtians, not fit to be fed with milk, as babes and ſucklings, but with the bloud of Kings, Regicides are our paſſe-times, and to murther the King, is holden to bee one of the chiefeſt Principles, and proofs of a ſound Chriſtian: whole Nations gather together, and make a Covenant, to murther their Kings, which they hold to be as ſacred, and as beneficial, as the old or new covenant in the Bible; but, *Quæ ſcelere pacta eſt, ſcelere rumpetur fides*, That Covenant and truſt which is made by wickedneſs, by wickedneſs may be broken, which doth moſt evidently appear in the tranſactions of the Engliſh and Scotiſh Rebels; For they moſt wickedly ſwore, and made a Covenant againſt the King, like thoſe Traitors of whom King *David* complained, Pſal. 102. 8. And after they had murthered the King, then they ſwore, and made Covenants one partie againſt another, ſo that, like thoſe wicked men in Hoſea 4. 2. *by ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, blood toucheth blood, becauſe there is no truth, nor mercy, nor knowledge of God in the land*; verifying the Proverb of King *Solomon*, Prov. 26. 27. *Who ſo diggeth a pit, ſhall fall therein; and he that rolleth a ſtone, it will return upon him*: for Rebellion, by which they murthered the King, is returned

returned upon them, and they now rebell one against the other: so that we may truly say, *their own iniquities have taken the wicked themselves*, Prov. 5. 22. and they perish by the devices and imaginations of their own hearts; fulfilling the Scripture, Prov. 11. 21. *Though hand joyn in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered.* For notwithstanding all the wicked plots, and inventions of the bloody Rebels, yet is our King *C.* 2. the seed of our most righteous Soveraign whom they destroyed, delivered out of their hands, as the bird out of the nets and snares of the fowler, or as the innocent Hart, out of the mouthes of the bloudy hounds, Whilest they rage and are madd one against the other. O the goodness and providence of the Almighty God!

Where the word of a King is, there is power, and who may say unto him, what dost thou? Eccles. 8. 2, 3, *The fear of a King, is as the roaring of a Lion, who provoketh him to anger, sinneth against his own soul,* Prov. 20. 2. What sins then are we guilty of, who not only provoke our King to anger, but quench his anger with his own bloud? St. *Peter* teacheth us another lesson, which you cannot hear too often, 1 Pet. 2. 13, 17. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours, as unto them who are sent by him, for the punishment of evil doers, and for the praise of them that do well, for so is the will of God. Honour all men, love the Brotherhood, Fear God, and honour the King.*

And to see the Civil Law, and the Divine Law go hand in hand, harmoniously agreeing, and consenting, to lead a loyal subject into due obedience, and allegiance to his Soveraign, is no less delightful to the *Royalist*, than envyed by the *Rebels*, which *Barclay* doth out of the best Civil Lawyers, sum up together, *cap.* 14. saying, *Principem ex certa scientia supra jus, extra jus, & contra jus, omnia posse. Et esse crimen sacrilegii instar, disputare de potestate Principis. Et Principem esse legem animatam in terris. Et Principem solum posse condere statuta; licet humanum sit quod consilio Procerum utatur. Denique Principem posse tollere leges positivas, quia illis non subjicitur, sed illæ sibi. Et Deum Principi leges subjecisse, & nullam Legem ejus Celsitudini imponi posse. Et licet de jure aliquid non valeat, si tamen Princeps de facto mandat servari, perinde est, ac si de jure valeret, quoad subditos. Et solum Principem soli Deo habere de peccato reddere rationem, & soli Cælo debere innocentiæ rationem. Et temerarium esse velle Majestatem regiam, ullis terminis limitare. Et Principem re vera esse solutum Legibus.* The Latine is so elegant, that I will not cloath it in English raggs. None but blind *Sodomites* who grope for the wall at noon day, will not here see the door which openeth to obedience, and go in; concluding, That the King is free from the Laws, and cannot be limitted by any humane invention; may do what he please, & if he be more a *Tyrant* than *Phalaris*, or *Nerone Neronior*, degenerate from all humanity, and prove a Wolf to his People; Yet by the Law of God, by the Law of Nations, by the Law of Nature,

ture, by the Law of the Land, by the example of all Saints, by the rule of Honesty, and by all equitable considerations, It is not lawful for his Subjects, nor any man, or any degree, or sort of men within his Dominions, upon this pretence of Tyranny, to rebel against their Soveraign. For if any cause should be allowed to be just for the Subjects to rebel, then that cause would alwayes be alleged by the Rebels, though in truth they had no such cause at all; For whom one man and his Company did esteem a good, Pious, and Religious Prince, another party would proclaim him wicked, Tyrannical, and idolatrous; And who shall be judge between them, but the sword? and then *Excessit medicina modum*, The remedy would be worse than the disease. For it is an undoubted truth, that Subjects did never despose their Prince, although he was a Tyrant, But that a multitude of Tyrants, far worse than they pretended their Prince to be, did rise up in his room. By the cutting off the head of one snake, twenty snakes grow in the same place; Therefore it is not profitable aswell as not lawfull for subjects to resist their King. For hear what *Bodine* saith, *O how many Tyrants should there be*, If it should be lawfull for subjects to kill their Soveraigns though Tyrants? How many good and innocent Princes should as Tyrants perish, by the conspiracy of their subjects against them; he that should of his subjects exact subsidies, should be then (as the vulgar people account him) a Tyrant. He that should rule and command contrary to the good liking of the

people ſhould be a Tyrant. He that ſhould kee ſtrong guards and garriſons, for the ſafety of hi perſon, ſhould be Tyrant. He that ſhould put t death Traytors and Conſpirators againſt his State ſhould be alſo counted a Tyrant; And indeed ho ſhould good Princes be aſſured of their lives, if un der the colour of Tyranny they might be ſlain their ſubjects by whom they ought to be defend ed? Then what madneſs is that Nation intoxic ted with, who throw down a pious, good, an religious Prince, to promote a multitude of law leſs Tyrants, whoſe little finger is heavier tha the whole loynes of their Lawful native So veraign?

The King, as I ſaid, is the *Husband* of the Com monwealth; and the Wife is not greater than he Husband, becauſe ſhe had once power to chuſ whom ſhe would, and becauſe the man could n have been her Husband, without her conſent. It no argument that ſhe hath power to turn away h Husband, becauſe ſhe made him her Husband. N it is God who giveth the Marital power; he ga her the Husband, and gave him power over he ſo that ſhe cannot turn him from her, though h prove never ſo wicked. So though the peop chuſe them a King, and are the cauſe, *ſine qua no* yet it is God who is the author of his royal powe And the people can no more dethrone him, and leſt another, than the wife can her Husband. A it is as good an argument, to hold that the wi hath power to put away her Husband, and chu

another

nother, becauſe ſhe made him her Husband; A^s is that the people may caſt off their obedience to their Soveraign, and ſet up another, becauſe they made him their King. The *Cardinals* make the *Pope*, and the *Clerks* the *Biſhop*; but it would be a ſtrange thing to them, if one ſhould tell them, that therefore the *Cardinals* and *Clerks* might degrade them, when they pleaſed. Suppoſe the *Souldiers* ſhould chuſe them a *General*, would not the *General* think it ſtrange Logick, to argue, that therefore the *Souldiers* might turn him out of his office when they pleaſed? Indeed, where the ſuperior makes an Inferior officer, he may deject him at his pleaſure. As in a *Prineipality* (which is nothing elſe but an Ariſtocracy or Democracy) where the people create a Magiſtrate to rule ſo long as they pleaſe, they may turn him out at their will, becauſe they alwaies retain a power of Conſtituting, and rejecting him when they think fit. So the King may turn out Parliaments when he will, becauſe they depend upon him, and their power is inferior to his. But when the woman hath taken a Husband, when the Commonwealth is married and ſubjected to a King, then the Commonwealth hath no power, but all her power is transmitted to her Husband the King. For, *Omnia quæ ſunt uxoris ſunt ipſius viri, non habet uxor poteſtatem ſui, ſed vir*, All that the wife hath is the husbands, and the wife hath not power over her ſelf, but the husband. The people by their election, denude themſelves of all their power, and transfer it to the King, ſo that he is the only foun-

tain, from whence they draw every drop of power they have. As when *Valentinian* was desired of his people to admit of a consort in his Empire, he answered them, *In eorum fuisse potestate priusquam eum ad imperium vocarent, id non facere, jam vero vocato imperatore eos non posse, nec ab eo impetrare quod nefas crederet illis concedere*, That before they had elected him, it was in their power, either to elect him, or another, but now he being elected, they had no such power, neither ought they for to ask that, which he thought not fit to grant them. It is a prejudice to a royal mind, to be compelled to any thing, compulsion diminisheth the worth of a voluntary goodness. It is against the nature of *Royalty* to be restrained, which makes Kings say, *Licet Legibus soluti sumus, attamen legibus vivimus*. Though no man hath power to compel us to live according to the Laws, Yet we will. For *Decet tantæ Majestati eas servare leges quibus ipse solutus esse videtur*, It is the part of a royal Prince, nay very decent and becoming so great Majesty, voluntarily to observe those Laws from which he is free.

German. Vates. (*Decorum*
—— *Nihil ut verum fatear, magis esse*
Aut regale puto, quam legis jure solutum,
Sponte tamen legi sese supponere regem.

But if our Prince should not rule his life according to the Laws, yet it is our duties so to do, and we are commanded to obey him, and acknowledge him

him our King, though he be never ſo wicked; For we are his Servants; Nay, his Servants by birth, and therefore enjoyned by a command to ſerve him, 1 Pet. 2. 18. *Servants be ſubject to your Maſters, with all fear, not only to the good and gentle, But alſo to the froward. For this is thanks worthy, if a man for Conſcience toward God indure grief, ſuffering wrongfully. Nullus naſcitur liber ab imperio*; No man is born exempted from the ſubjection of Government. Our Saviour himſelf, as man, was not free from this; for he was ſubject to his Father and Mother, *Luke* 2. 51. and alſo to the King, though he is the King of Kings, and all earthly Kings are only dependent upon God and Chriſt, whoſe vicegerents they are. I admire with what impudence our *terræ filii*, theſe ſcreeching Oules, the men of our pale-face'd times, can blaſphemouſly give the *Almighty* the lye, and ſay, *per nor reges regnant*, by us Kings reign, we give Kings, and take them away, When God plainly telleth them and all the world, *per me Reges regnant*, By me Kings reign, I give Kings and take them away; and doubtleſs theſe *Quackſalvers* have as great authority and warrant from the Scripture to ſay, By us the Sun ruleth the day, and the Moon the night, and we gave the heavens and the earth their being, as they have to maintain this their deteſtable opinion, *viz.* that the Kings power is radically in the people, and derived from them to him; For *nemo eſt Dominus ſuæ vitæ*, no man hath power over his own life, and therefore none can give that to another, which he

hath not in himself; God only hath power over life, and death, and he hath given this power to Kings, as he hath evidently declared in his holy writ; And I am sure, God who hath said that by him Kings reign, is *true*, *Rom.* 3. 4. And every man who saith the contrary is a *Lyar*. Then if God only instituted, and gave Kings, God can only take them away; For *Eodem modo quo quid constituitur, dissolvitur*, Things are dissolved as they are contracted; Therefore every man should say with the French *Bishop*, mentioned in *Greog. Turon.* Hist. 4. lib. 5. *Si quis de nobis, O Rex, Justitiæ tramites transcendere voluerit, a te corripi potest, si tu vero excesseris, quis te corripiet? loquimur enim tibi, sed si volueris, audis, si autem nolueris, quis te damnabit, nisi qui se pronunciavit esse justitiam?* If any of us offend the King, thou mayest correct us, but if thou shalt exceed, who shall correct thee? we may speak unto thee, and if thou wilt thou mayest hear us, But if thou wilt not, none can condemn thee, but he who is Justice it self; Therefore every one should endeavour to be that true *obedient* described by St. *Bernard*, *Verus Obediens*, *non attendit quale sit quod præcipitur, hoc solo contentus, quia præcipitur*, He that is truly obedient, regardeth not what is commanded, being content only with this, that it is commanded. We should be as diligent to obey, and preserve our King, as the apple our eye, and take asmuch delight in him, as we do in the light, for he is worth ten thousand of us; Therefore the Israelites would not let *David* their King adven-

ture

ure himſelf in the war againſt his rebellious Son, nd their reaſon was, *Thou art worth ten thouſand of s*, ſo in the war againſt the Philiſtines, They ſwear, *Thou ſhalt no more go out with us*, becauſe they eſteemed him as the light of the Kingdom, and ſay, Sam. 18.31. *That thou quench not the light of Iſrael*; f he ſhould miſcarry, they accounted themſelves o be but in darkeneſs; And if we were *true Iſraites indeed, in whom there was no guile*, we ſhould ave the ſame eſtimation of our dread Soveraign, *ulli pietate ſecundus*, who is a ſecond *David*. But ſuppoſe he was (as he is not) a Tyrant, were it ot better for us to ſerve one hard, yet honourable, Maſter, than a hundred domineering, yet baſe ored Tyrants? *Si pereo, manibus hominum periiſſe juvabit*, If we muſt be killed and made ſlaves of, let he King, who is our ſuperiour do it, and not our ervants, who have no greater pedigree, than *antient ſervants*, and no other cauſe of their promotion, than their wickedneſs, *Præſtat timere unum quam multos*, It is better to fear one than many, Better one woolf than many, to put our lives in continual hazard. It is a *Maxime* in Law, that the King ſhall have the eſtates, and protection of their perſons who are *non compos mentis, Ideots, &c.* May not the King then juſtly and with good title, by this rule, challenge both our eſtates, and our perſons? Surely he may, for if we were not worſe than mad men and fools, we ſhould never expel a gracious and merciful Soveraign, and ſubject our ſelves to a company of the Lord knows what, A

monſter

monſter without head or tayl, more wonderful than *Chimæra*; they would, and they would not they themſelves cannot tell what to make of themſelves, neither can any man tell where to have them, like empty clouds and foggy miſts they are blown about with every winde; But it is to be feared that the Devil will catch them at the long run who now drink bloud like ſponges, and only know how to be wicked, oppreſſing both Law and Religion. Did the King demand *Ship-mony*, (as by the (*a*) Law in extraordinary caſe he might,) and was he condemned and vilifyed, as unjuſt, and a breaker of the peoples liberty? What are they then, who againſt all Law and Equity take away all that we have, only to

(*a*) witneſs, the reſolution of all the Judges in England, in the reign of Charls the I. &c. For

ſuppoſe that the Parliament turn Traytors and Rebel againſt the King, as did the long Parliament, Is it not profitable for the people, and lawful for the King alone, to command money and aſſiſtance of his ſubjects, to ſubdue the Rebels, and oppoſe a forein Navy, who are coming to deſtroy, and ſwallow up both King and people? Surely none but a madman will deny, but that it is moſt lawful, juſt, and the only ſafety of the people, and their eſtates. Indeed, as it is the beſt way for a thief to binde the honeſt man, he doth intend to robb, ſo it is the ſafeſt, and beſt way, for that Parliament (who do intend to murther the King, and take away all that he hath) to binde the King as faſt as they can, to take away his Negative voice, and all his juſt prærogatives, to make all his legal power, whereby he might withſtand their violence, illegal; Nay, it is their beſt way to tye the King up from his meat too, make him ſtand for a Cypher, a meer nothing, that ſo they being the predominant figures, may chop off his head, or do what they liſt with him, as did the long Parliament;

ent; who from trespass to high Treason against God and the King, have omitted no offence undone; But their boundest Doctrine, will prove but Apochrypha, to all honest Parliaments. I do confesse, that except it be in cases of necessity, the King can lay no tallage upon the people, without their consent in Parliament; and so not shipmoney, which in truth is condemned by the Statutes of 25 E. 1 & 34 E. 1. de *Tallagio non concedendo*, *Dangelit*, *Englisbty*, because the King hath restrained his power, by his Statutes. But if the King could not tax the people with shipmony, and other impositions in extraordinary cases of necessity. as when a forein enemy doth suddenly invade the Land, being invited in by a prevalent faction, in a refractory Parliament, who would ruine themselves and the whole Kingdom, so that they might ruine their King, and fulfill their wicked wills, who will not grant shipmoney, or any thing else to the King, lest he should be provided to oppose them, and defend himself, and the people in safety: I say, that if in this and such like cases, the King may not lawfully lay tallages on the people, and command their assistance, I had rather be a slave, than a King, and should account my self the Vassal of the people, not their King. But in truth, the King cannot denude himself of this power, nor by any Statute or Law, eye himself from it: For it is inseparable from the Crown, *Et quod sceptro inhæret non potest tolli, nisi sublato sceptro*, And therefore cannot be taken from the King, unless the Crown with it: which rule the long Parliament have truly verifyed. For when they had taken away his chiefest prærogative, they could not forbear, but presently took off his Crown from his head, and then his head from his shoulders. *Sic transit gloria mundi.*

satis-

satisfy their own ambitions, Atheistical appetites, and to maintain themselves in their most wicked, devillish, and incomparable villanies? Did the King demand five treacherous *Members* of the Parliament, whom the Law would have condemned guilty of high Treason? And was he adjudged an Enemy to Parliaments, and an Infringer of their freedoms? What are they then to be adjudged, who do what they list, hang or draw, our Members, and persons, and play with Parliaments, as Children do with Rattles, or as Butchers, their slaughtering axes, throw them away when they have done with them, and dismount, and thrust out that * *what do you call it?* [* *Quondam Parl.*] which first gave them their being? O viperous brood, who destroy that *viper* which ingendred them! But since by the *Law* of the Land, Mad men shall not be punished for committing of Felony or Murther, Lest we (being mad-men and fools as I have said before) should murther our King, and think to excuse our selves, by pleading, *non compos mentis*, Let me tell you, that though one that is not of his right mind, shall not be punished if he commit Felony, Murther, petite Treason, &c. Yet if he kill, or offer to kill the King, it is high Treason, and he shall suffer punishment as other Traytors ought to do; let *Cook* the Oracle of the Law, give the reason, li. 4. fo. 124. Car le Roy, Est *Caput, & salus Reipublicæ, & a Capite bona valetudo transit in omnes*, & pur ceste cause lour persons sont cy sacred, que nul doit a eux offer violence, mes

l est, *Reus criminis læsæ Majestatis, & pereat unus, ne pereant omnes.* For the King is the head, saith he,& health of the Commonwealth, upon whom the safety of all doth depend; and for this cause, the Kings person is so sacred, that no man can offer violence to the King, but he is guilty of high Treason, for which he shall die; For it is better that one perish, than all. And since it lyeth in my way, this will I speak for the credit of the Commonlaws of our Realm, That though the Law of God, the Civil Law, and all other Laws, do as it were strive to excel each other, in maintaining and defending the *Prerogative* of Kings, yet doth not our Common Law (which is founded on the Law of God) come behind any of them; For I should want words to expresse, and Paper to contain the many privileges, and just immunities, which the Law giveth its Soveraign the King; and if the Judges had been as just to execute the Law, as *Dunn* the Hangman is, The head and feet had still injoyed their proper Functions, and there would (as there ought) still have been a difference betwixt the Servant, and the Master, the Subject, and the Soveraign. But *silent leges inter arma*, our law-books, like broken Vessels, are laid aside; and our Laws, like Cobwebs, are not taken notice of, except it be to wipe& sweep them away;that theCorruption of one thing, is the perfection of another, is a rule in Philosophy,And do not theSophisticalPhilosophers of our times, prove and approve this rule by practice, who perfect themselves by the ruine of the

Laws?

Laws? The Sword is their pruning-hook, by which they lop others, to make themſelves grow the better; they bait all their deſigns with Liberty and Religion, and ſo catch the people into Hell when they think to go to Heaven. The principal end of Government is the advancement of God's honour, but theſe men, make the ſafety of the people, the ſole and only end of Government, only that they might murther their *King*, the *Shepheard*, make a prey of the ſheep, his ſubjects, and ſo feed the cruel appetite of themſelves, the *Woolves*, with the deſtruction of the Innocent. I need no other proof for this, than every mans experience.

Virgil. *Tantane vos generis tenuit fiducia Veſtri?*
Jam cælum terramque Dei ſine numine, venti
Miſcere, & tantas audetis tollere moles?
(e) Apoſiopeſis eſt. *Quos Deus, at motos præſtat componere fluctus*
Poſt ſibi non ſimili pœna commiſſa lucris,
Maturate fugam Regique hæc dicite veſtro.

O ye *Empty Clouds*, and raging *winds* of *Ambition*, could *Attempts* enter into your *Dunghill thoughts* as to aſſaſſinate your *King*, provoke *Heaven*, and moleſt the *Earth*? Durſt you encounter the *Almighty*, pitch battail, and fight againſt his *Deity*? Are your *Commandments* above his? and can your Statutes repeal his? Hath not he in his *Upper-houſe* conſtituted a King, and commanded you to honor and obey him? and can your *Mortal nothings* in the

Lower-

Lower-house (next door to hell) *vote* him useless? Can you put asunder, that which *Jehovah* hath joyned together? and take away not only the Crown, but the life also of your *dread Soveraign*? Can you do these things and look upwards? *Aposiopesis.*] *But God will, that he will.* ——— Ah rather repent of your villanies; It is better for you (I think, though not your deserts) to go peaceably to Heaven, than to be thrown headlong into hell; For there you will be murthered with the Devils, and you cannot murther any more Kings; *death lyeth at your* door, and after this life ended, you shall not be punished with the Sermons of holy *Ministers*, or with Gods *Word*, which is now odious unto you, But with the Scorpions of the Devil, *Beelzebub* and his *Angels* shall execute Tyranny over you, in the *infernal pit*, as you and your *Angels* have done over the Lords anointed, and his innocent subjects, in the *open air* before God, and man. Therefore Repent, for Repentance is your nearest way to salvation, *Maturate fugam, Regique hæc dicite vestro*, Make haste, and go and tell your King these things, That you are sorrowful, and that it gnaweth and biteth your seared Conscience, to think that you should be the Authors of so great a wickedness, beg his gracious pardon, restore his *sacred Patrimony*, which you have torne in peeces, and cast lots for; his pardon, and peace with him, will do your Souls more good than all his Lands, or *Royalties*. Acknowledge his Soveraignty as ye ought, and set the Crown again upon his head

head, which you did injuriously pluck off, or el the time will come, that one *drop of* the many tea and waters, which you have caused to flow fro the eyes of the *Royal party*, their Widdows, an *Orphans*, shall be more desired of you to cool you tongues, than ever their estates and honours were If a Thief should set upon you, or any other sub ject to rob him, It is lawful for the honest man t draw his sword, and kill him if he can: How dar you then with violence set upon your King to ro him, not only of his goods, but also of his life, ye because he defended himself, and so some of th Rebels slain, Therefore you impeach him of hig Treason and murther? *O monstrous*, did you eve hear of any Law in the whole world, that ever th King could commit high Treason? *Be dumb*, fo you did not.

The Laws of *England* are divided into thre parts, *viz.* 1. Common Law, which is the mo antient Law of the Realm, 2. Particular Cu stomes, 3. Statutes or Acts of Parliament.

There is no offence punishable by the Laws o *England*, unless it be against one of these Laws. He that doth not offend against the Law, is no sinner, for where there is no Law, there can be no transgression, *I had not known sin*, saith St. *Paul*, *but by the Law*, Rom. 7. 7.

Then cannot the King be guilty of Treason to the people, or of any other offence punishable, unless he offend against one of these three Laws: And that he did not offend against any of them, nor

was

was guilty of those offences laid to his charge, by any one, or all of those Laws, is as clear as the Sun, and a Maxim with all honest men. For

1. The Common Law is nothing else but the general custome, and common usage of the Realm. *Finch.* 77. *Plowdens Com.* 195. Therefore the King cannot be an offender, or guilty by the common Law, nor the people have power to call him in question for any of his actions; because it is so far from being the general custome, and common usage of *England*, for the King to be punished by the people, that before this first, and last, great, and monstrous, distractive and destructive, wicked and abominable murther, of the last most gracious and merciful King, such a thing was scarce ever heard of, or entred into the thoughts of any English man. Therefore the Rebels are cast by common *Law*, and the Chancery will never give relief against the common Law. *li.* 4. 124. D. and St. So that take them which may you will, this *Dilemma* will hang them. *Amen.*

2. Customary Law, is where a particular custome grounded upon reason, differeth from the general usage, and common custome of the Realm. Now to prove, that the King is not an Offender against this Law, would be a thing altogether friolous and ridiculous, it being known to every one that he cannot.

3. Statute Law, is a Law positive made by the King, with the assent of the Parliament: And there is no Statute or Act of Parliament in *England*,

which maketh any offence in the King high Treason, or that giveth the people power to call the King to an account, accuse or condemn him. But there are many offences committed by the people made high Treason against the King by several Acts of Parliament: But that the King could commit Treason against the people, is such a *novelty* that Heaven nor Earth never heard of before pe-ditious *England* hatcht it.

But since our age is much given to fictions, Let for once feign with our false *Republicans*, That the antient fundamental Laws of the Realm, The King might commit Treason against the people and be a Traytor to the Common-wealth, which the people might lawfully question him. Yet since, (*Leges posteriores, priores contrarias abrogant*, The Statute Law may alter and abridge the common Law,) The King cannot now commit Treason against the people, nor be a Traytor to the Commonwealth; Because by the Statute made 1 *H.* 4. 10. and several others, It is enacted by authority of Parliament, (who as the common people think may do any thing, vote Heaven Hell, or, Hell Heaven.) That in no time to come any Treason be Judged *otherwise*, than it was ordained by the Statute of 25 E. 3. 2. In which Statute I assure there is no mention made of any Treason, but only against the King, as any one may read at large which Statute, being it was made by *Benedictum Parliamentum*, a blessed Parliament, (for so it was called *Co. Inst.* 3. 2.) I commend it to the

uſal of every Engliſh man, as the beſt leſſon he can learn, by which he will ſee the error of the times, and what changes the wicked have wrought amongſt us.

Therefore ſince ſeveral Parliaments have made Statutes, That the King can commit no Treaſon, nor no Treaſon be committed but againſt the King, *Ex ore tuo te Judicabo*, we may conclude from their own mouths, that by no Law, but againſt all Laws, they murthered their King, the meekeſt and juſteſt of all men.

For, *whoſoever committeth ſin, tranſgreſſeth alſo the Law, for ſin is the trangreſſion of the Law*, 1 John 3. 4. Then how could the King ſin, when there was no Law for him to tranſgreſs? By the common Law (as I have already ſhewed) he could not be an offender; neither could he by any Statutes; For at that very time, when the Parliament (the peoples *repreſentatives*) charged the King with Treaſon, they had made many Statutes, That thoſe things which they themſelves acted againſt the King, ſhould be high Treaſon againſt the King; But they had made no Law, whereby the King might become a Traytor againſt them. Therefore the King could not offend againſt that Law which was not. *Adam* had not ſinned in eating the forbidden fruit, had he not been firſt forbidden; Neither had St. Paul *known luſt, except the Law had ſaid, Thou ſhalt not ſin*, Rom. 7. 7. And for the King to commit Treaſon, when there is no Law which maketh any offence in the King whatſoever Treaſon, but all

all laws both Common and Statute, both Divine and Humane resolve the contrary, is such a *Chimera*, which passeth the understanding of every reasonable creature. But forsooth, our new upstart pragmatical *Lawyers* (as they call them) such as *Cook* was, witness his *King Charls his case*, fol. 22. (A *Cook*, (but rather a *Scullion*) I am sure of no affinity in judgement, nor comparable in learning, with our great Master and Oracle of the law *Sir Edward Cook*) do say and profess, that they have a Law written in their *hearts*, whereby they are enabled and authorized to kill the King, if he offend; But I wonder holy *David* had not this Law written in his heart to kill wicked King *Saul*, when it lay in his power so to do? The question is easily answered, for God said, *that David was a man after Gods own heart*, and therefore could not do so great a villany; But I am sure, if the Scripture be true, Neither God nor man will say, that these men, are men, either after Gods *heart*, or any honest mans *heart*; And divide the Kingdom, and you will finde a thousand for one, in whose *hearts* this law was never written. Therefore if it be written in some few mens *hearts*, yet since it is not written in the *hearts* of the *Major part*, according to their own tenets, that law is not binding. You may read in 1 *Sam.* 24. 6. and *cap.* 26. 11. That it was in *David's* power, and he was admonished to kill his enemy wicked King *Saul*, once in the Cave, where he cut off the Kings skirt indeed, but his heart smote him, as if he had committed *Crimen læsæ Majestatis*, high Treason against the

the King; And then in the Trench where *Saul* lay sleeping, 1 *Sam.* 26. 7. *So* David *and* Abishai *came to the people by night, and behold,* Saul *lay sleeping within the Trench, and his Spear stook in the ground at his Bolster; But* Abner *and the people lay round about him. Then said* Abishai *to* David, *God hath delivered thine Enemy into thine hand this day: Now therefore let me smite him, I pray thee, with the Spear even to the earth at once, and I will not smite him the second time; And* David *said to* Abishai, *Destroy him not. For who can stretch forth his hand against the Lords anoynted, and be guiltless?* David *said furthermore, As the Lord liveth, the Lord shall smite him, or his day shall come to dye, or he shall descend into battel and perish: The Lord forbid that I should stretch forth mine hand against the Lords anointed: but I pray thee take thou now the Spear that is at his bolster, and the Cruse of Water, and let us go.* Here you may see how greivous a thing it is to lay hands upon the King, though he be wicked, and persecute you. For by holy *Davids* own confession, no man can do it, without committing an high and wofull offence. Therefore better it is for all men with King *David* to commit the punishment of their King to God, who most assuredly will punish the King, aswell as the Beggar for his offences,) and not violently oppose, or stretch forth their hands against him, for one can do that, and be guiltless.

It is true the law of *England* in many particulars *lex non scripta*, and when our law books are silent, we must repair to the law of Nature, and Reason;

But when a law is eſtabliſhed by the law of God, declared by many Statutes, and reported by multitudes of reverend Judges in their Reports, as it is, that the King can commit no offence ſo great, as to be puniſhed by the people, Then *ſit liber Judex*, We muſt Judge according to the written Law, though it do not agree with our own private reaſon; If the King before the deſcent of the Crown be attainted of Treaſon, felony, or any other offence, yet by the deſcent of the Crown, The Attainder *eo inſtante* is void, as it fell out in the caſe of *Henry* the ſeventh, 1 H. 7. 4. Inſt. 1. 16. Then if the *Coronation* of the King prohibiteth the puniſhment of thoſe offences which he committed before he was King, only becauſe he is King, and ſo not puniſhable by any earthly power, how can he commit any offence after his Coronation, for which the people may call him in queſtion? It being a Maxim in Law, That the *King can do no wrong*, that is, no wrong for which the people may puniſh him; And to ſay that the King is an Officer of truſt placed by the people, is a meer foppery, and againſt the expreſs letter of a principle in Law, *viz.* That *the King is not capable of an office to uſe, but to grant*, Co. Inſt. 1. 3. But why ſhould I ſpeak of Law, to thoſe who God and all the World knows Act all things againſt law? For is there any Law which maketh it high Treaſon in the King, if he commit ſuch or ſuch an offence? or is there any law to enable the people to call their King to an account? I appeal to the whole World, and

even to the Consciences of our wicked *Polarchical Upstarts*, Whether they ever read any such Law in the old or new Testament, in the Statutes or Reports of the laws of our Realm? or whether they ever heard of any such law in any Kingdom or Nation under the Sun? No they did not, The Devil brought it (if any there be) out of the *infernal pit*, whither it will bring them all, unless God most high prevent not; can a *posteriour Law* make that in offence, which was lawful at the Commitment? without doubt it cannot; But these men with their practice most wickedly affirm it. King *Henry* the 7*th* and many Burgesses and Knights of the Counties, being first attainted by Act of Parliament of high Treason against *Richard* the 3d. The question was in *H.* the 7*ths.* Parliament, How this Act of Attainder should be reversed, and made void; It was resolved by all the Judges, That those Knights and Burgesses which were attainted, should not sit in the House, when the Act of Attainder was to be reversed; But when that Act was reversed, then they might come again and sit in Parliament: But as for the King, it was unanimously agreed and resolved by all the said Judges, that *ipso facto*, when he took upon him to be King, that he was a person able, and discharged of the Attainder; for (said they) the King hath power in himself to enable himself without a Parliament: And an Act for the reversal of the Attainder, is not at all necessary. See 1 *H.* 7 4. *Com.* 238. *Parliament.* B. 37. and 105.

In which case you may see the power of a King, of a King that was attainted of the greatest offence, *viz. High Treason*. Here likewise you may view the power of a Parliament, of a Parliament, who had asmuch right to dethrone their King, as ever the long Parliament, or any other had. Here likewise you may hear the voyce of the Law, of the Common law, not since repealed by any subsequent Statute. But as it was then, so it ought to be now the Resolution of all the Judges in *England*, That the King hath power to take pardon, and ought not to crave pardon of the people for his offences.

The Crown once gained taketh away all defect, is the Sentence of the Law, and an *Adage* amongst all honest Lawyers; If the people had the Supreme power, why was not the Attainder of the King (in this precedent case) reversed by Act of Parliament, as were the Attainders of the other Members? If the King be but an Officer of trust, deputed by the people, and receiveth his power from them, Why was not the King (in this case) freed from his offence by the people? What would they entrust a person attainted of so great an offence as high Treason, with the highest place in the Commonwealth, And yet not permit others guilty and attainted of the same offence, not so much as to sit, and Act as Members of the Parliament, without they were first purged of their offence? It doth not stand with reason, that the highest Offender should exercise the highest office; And doubtless if the people had had power, the Parliament would

have

ave cleared King *H.* the 7th. from his crime, be-
ore he ſhould have Officiated his Office of King-
hip.

But that Parliament well knew, that the feet
ere not higher than the head, and that the Infe-
iour Members could not impoſe Laws on the King
heir Soveraign; They knew with *Bracton*, that the
King (*Parem non habet in Regno ſuo*) had not in his
Kingdom, any ſingle man, or the people, his equal.
Therefore ſince it is the Law of the land, *Magna
Charta*, 29. That no man ſhall be judged but by
his Peers, and being the King hath no Peer, or
Peers, in his Dominions, They reſolved not to
udge their King, nor to commit ſo great a vanity,
s to reverſe the Attainder: For can a King be at-
ainted? or can the people, who have no autho-
ity, but what they have from him, have authority
o correct, and reviſe their King? O fooliſh ima-
gination!

Celo tonantem credidimus Jovem Horae
Regnare: præſens Divus habebitur
Auguſtus; *adjectis Britannis Imperio.*

Jove governs Heaven with his Nod:
King *Charles*, he is the earthly God:
Great Britain being his lawfull Inheritance.

Our King *Auguſtus*, high and mighty, *Solus Prin-
ceps, qui eſt Monarcha & Imperator in Regno ſuo*,
Davis Iriſh Rep. fo. 60. Our only Prince, who is
both

both Monarch and Emperor in his kingdom, hath only authority and the only right to govern the *Britains*, who, though long since, have been accounted, *Rigidi & hospitibus feri*, rigid, and cruel to strangers: yet, that they should ever so much degenerate, as to be rigid and cruel to their own natural King, and kill their natural Soveraign, is such a *wonder*, and *murther*, that never entred into the thoughts of former ages, and will be a bug-bear, and scar-crow to all succeeding generations: for by robbing their King of his Crown and Life, they have robbed the *Turk* of his cruelty, *Judas* of his treachery, and all the *Devils* of their malicious wickedness: For the *Turks* cruelty, *Judas* his perfidious treachery, and the *Devils* malicious villanies, do all conjoyn to make up, and center in an Englisn Rebel, one of those beasts, who like the Enemies of King *David*, Psal. 102. 8. *Have sworn together against their King, are mad upon him, and revile him all the day long*: Yet, that they may seem religious even when they commit Sacrilege, they (like the Devil when he tempted our Saviour, *taking him up into an exceeding high mountain, and shewing him all the kingdoms in the world, and the glory of them, saying unto him, All these things will I give thee, if thou wilt fall down and worship me*, Mat. 4. 9.) will promise fairly; and, as if they were resolved diametrically to oppose St. *Peters* Doctrin, who commands them, 1 Pet. 2. 16. *Not to use liberty for a cloak of maliciousness*, they use the liberty of the people (as a Wolf doth the Lambs skin, to destroy

poor

oor Lambs) as the only cloak and cover for all
eir malicious, wicked, prodigious, and damna-
le actions. For, if you ask them, for what cauſe
id they murder the King? Their anſwer is, for
he liberty of the people: For what cauſe do they
ake themſelves Governours, and Lords and Ma-
ers over all that we have? For the liberty of the
eople: For what cauſe do they ſubvert the Laws,
xpell and throw down the orderly and holy
lergie, and all Religion with them? For the li-
erty of the people: For what cauſe do they en-
ave the whole Nation? For the liberty of the
eople.

Nay, theſe men are ſo well furniſhed with godly
retences, and wicked intentions, that even whilſt
hey cut the peoples throats, they make them be-
eve they give them a bleſſing: And as the man,
ho ſwore that the Coat of the true owner, was
nother mans, only becauſe he might have the uſe
f it himſelf; So theſe men have the impudence
o ſwear (though not without perjury) that the
upreme power is in the people, only becauſe they
ight throw down our royal Government, with
ll goodneſſe with it, and uſe that Supreme power
hemſelves, which they proteſt is in the people. O
eluſive Mountebanks! Was there ever ſuch a jug-
ing deceit acted by any Jugglers or Quackſalvers
n the world? Surely there was not. And did
ot every one, nay they themſelves, very well
now the truth of what I have ſaid, I might eaſily
ake it clear and evident, even to the blind, with

multi-

multitudes of Examples. For who was it that mur thered the King? Was it the people? Every ma knoweth that it was neither the people nor th Parliament, But a Company of Jesuitical treache rous Rebels, and damnable Usurpers, Who flam ing the people in the mouth with a tale, that the su preme power was in the people, made use of thi power themselves, against the wills of the people as an Engine to perform and bring to passe a their wicked and horrible designs.

But say they, we are the peoples *Representatives* chosen by the people, and so what we do, they do *Catch a Knave without a Knaves answer, and he wil give you leave to hang him.* I must confesse, if this were true, they might have somewhat the more colour (though not the more honesty) for what they do But this is as false as themselves; For the people chose them to sit in Parliament, and act according to the Kings Writ, as part of the Kings Parliament according to the Laws of the Realm; But since the Parliament is destroyed (for what Parliament can there be, without a King and House of Lords? such a headlesse Monster was never seen untill of late) Consequently their power which they derived from the people, is gone also. Neither are the Commons in Parliament the representative body of the whole Kingdom or people; For they do not represent the King, who is the head, nor the Lords, who are the nobler and higher part of the body of the Realm; the Commons only represent the Inferior and lower sort of the people; but if they did, as they

cy do not, repreſent the whole body, yet did not e people ever give them any power, to cut off eir Kings head. For the Lords voted it unlawful, l the honeſt Commons forſook the Houſe, and e people were all diſpleaſed (except a few of their wn hatching up) and every one elſe murmured a-inſt it. The Nobility mourned, The Gentry re amazed, The Common people wept, and men omen and Children did cry, The Heavens cloath-themſelvea in black, And the Sun hid his face, he Lion King of Beaſts died at the ſight of his yal blood, And the wild foules came wondering ſee this execrable fact, on the Scaffold, And if e Thundering and Lightening of the Almighty a true ſign of Gods Angry Deity, Then even om this we may conclude, that theſe Regicides ok too much upon them, and very much provo-d his wrath, For,

——— *Dieſpiter*
Igni corruſco nubila dividens,
Plerumque per purum tonantes
Egit equos volucremque currum.

he Heavens roared with thunder, which made the rth ſhake, and the darts of fiery lightening threa-ned the ruines of both. And who can think upon is worſe than Gunpowder-Treaſon plot (for en was but intended, that which now is put in xecution) viz. The murther of our gracious King, d the ſubverſion of all Laws and Religion with him,

him, and not justly expect all the Plagues of *Egy*
and the punishment of *Sodom* and *Gomorah*, to
upon him and the whole people? For,

Hor. *Hoc fonte derivata clades*
In patriam populumque fluxit.

From the death of the King, as from a fountain, d
flow the slaughter of the Nobility and people
with the ruine of the Glory and freedom of t
English Nation.

Tantæ molis erat perversam condere gentem.

Such, and so great villanies were perpetrated,
raise this generation of Vipers. Yet forsooth, th
will tell you, that the supreme power and Sov
raignty, is in the people, and that they act und
them. O grand Delusion! Did the people turn o
the long Parliament? Did the people set up *Oli*
Protector? Did the people turn out *Dick*, his so
Did the people foist up again the Rump of the lo
Parliament? Or did they hunt them out again
Did the people sanctifie the Committee of Sa
ty over them? Or did they hunt in the Rum
again? Or have they made all the Revolutio
and Choppings, and Changings amongst us? N
neither the people nor their *Representatives*, But t
Devil & his *Representatives* have been the cause of
our subversions. For as the people have not,
neither did the twentieth part of them, ever cha
lenge, or claim the supreme power. But have
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waies acknowledged the Soveraignty to be only in their King, and only Soveraign, only under God.

Reader, take notice, that in many places of this Book, by the word Parliament, is meant those Traytors, the House of Commons, who have unjustly usurped the name of Parliament: For by the known Laws of the Land, there can be no Parliament without the King.

Therefore, let every one of the Regicides repent, and pray to God, to open his eyes, and that the scales of blindnesse may fall from them, that he may see his duty, which is so evidently written in the Scripture, and all other pious Writers, which is, *to fear God, and to honour his King, which is acceptable in the sight of the Lord.* And so I shut up my discourse, with these verses, which I would have the Reader get without book for his Edification.

Astra Deo nil majus habent, nil Cæsare terræ,
Sic Cæsar terras, ut Deus astra regit.
Imperium regis Cæsar, Deus astra gubernat,
Cæsar honore suo dignus, amore Deus.
Dignus amore Deus, dignus quoque Cæsar honore est,
Alter enim terras, alter & astra regit.
Cum Deus in cœlis, Cæsar regat omnia terris,
Censum Cæsaribus, Solvite, vota Deo.

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him, and not justly expect all the Plagues of *Ægypt* and the punishment of *Sodom* and *Gomorah*, to l upon him and the whole people? For,

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wales acknowledged the Soveraignty to be only in their King, and only Soveraign, only under God.

Reader, take notice, that in many places of this Book, by the word Parliament, is meant those Traytors, the House of Commons, who have unjustly usurped the name of Parliament: For by the known Laws of the Land, there can be no Parliament without the King.

Therefore, let every one of the Regicides repent, and pray to God, to open his eyes, and that the scales of blindnesse may fall from them, that he may see his duty, which is so evidently written in the Scripture, and all other pious Writers, which is, *to fear God, and to honour his King, which is acceptable in the sight of the Lord.* And so I shut up my discourse, with these verses, which I would have the Reader get without book for his Edification.

Astra Deo nil majus habent, nil Cæsare terræ,
Sic Cæsar terras, ut Deus astra regit.
Imperium regis Cæsar, Deus astra gubernat,
Cæsar honore suo dignus, amore Deus.
Dignus amore Deus, dignus quoque Cæsar honore est,
Alter enim terras, alter & astra regit.
Cum Deus in cœlis, Cæsar regat omnia terris,
Censum Cæsaribus, Solvite, vota Deo.

A

A Tyrant without a Title, set out in all his Colours; a proved by the Laws both of God, and man, by the sentence of all honest and wise men, by the vote of Antiquity, and several Examples, That it is most lawful and glorious for any man, either publique or private, fall upon Tyrants, and kill them, without Examination according to the usual forms of Judicature. Where the consent of the people after Usurpation, makes an Usurpers Title good, and where not. That the assent of the people, cannot ratify any Government without him, so long as their King liveth, though banished, but all their actions is Illegal. How Tyrants pretend the safety of the people only for their own safe-guard; and how they delude the people with specious names, for their Magna Latrocinia, *their great villanies, and robberies. The Devil was a Rebel, so are they, and like Satan they have their power only by permission; with an incitement to all men, to execute them, for these are not the Dignities we should obey.*

LEt us now take our Swords in our hands, and arme our selves to incounter with this Tyrannus *sine Titulo*, a Tyrant without a Title; That bird of prey, that beast of the game, *Orbis flagellum*, the scourge of the world, that Devourer of Mankind, *Fulmen belli*, that Thunderbolt of war, that Mastiff of the earth, *Poltorcletes*, that destroyer of Cities, that Hangman, that Murtherer, that great Robber, whose might is his only right, whose multitude of thieves makes him formidable, builds himself up with honest mens blood, feared by all men, and

fear

feares all men, an enemy to every honeſt man, and every honeſt man an enemy to him, a monſter more hideous, than ever the Poets could feign, and more noyſome and deſtructive to humane kind than any beaſt the world ever bred, a Devil in humane ſhape. If you do not yet conceive his nature, I will give you a further deſcription of him. A Tyrant *without a Title* (who indeed is moſt properly called a Tyrant) is he who levieth war againſt his King, killeth him, and takes the Government upon himſelf, or who of his own authority againſt the will of the people, without election, or right of ſucceſſion, neither by lot, by will, by gift, by juſt war, nor ſpeciall calling of God, doth take upon him the Soveraignty. *Take notice, Reader, by the way, That the Subject can have no juſt war againſt his King.* A forein Prince may have juſt cauſe to levy war, and if he conquer, his Title is good and juſt by the Law of Conqueſt. So if ones own natural Prince be kept out of his Country by the Rebellion of his Subjects, and he afterwards come with a forein Army, nay with *fire and ſword* (as we ſay) that is, putting all to the ſword who reſiſted him, and burning up all that they have, yet if he ſubdue the Traytors, he is no Tyrant. But if any man without any right or title uſurpeth the Government and aſpireth unto the Soveraignty, though afterwards he ſquareth his life according to the rules of moral honeſty, and goveth (as one may ſay) according to the Lawes, yet notwithſtanding he is a Tyrant for all this. A

Thief when he hath taken a mans purse from him, will in company stand upon his Terms of honesty, as much, if not more than an honester man. Yet this after *sanctity* will not purge a Tyrant from his former sin. He must restore home that which he wrongfully and unjustly keepeth, before he can be a true penitent, and nothing but true Repentance can wash away the guilt of former sins. Therefore *Equo ne credite Teucri*, trust him no further than you can see him, before he hath cast off the unlawfull robes of Soveraignty, and put on the honest habit of a true Subject, For *Latet anguis in herba*, let his outside be never so Religious, he is a knave in his heart, his pretensions and his intentions are seldome of affinity.

But may any private hand stick this wild boar? may any publick or private man stab, or otherwise destroy this Tyrant before he be tried according to the Common course of the Law? Grounding upon the Law of God, the Law of Nations, the Law of Nature, and the Common Law of the Realm, I give judgement against him, that as a stroyer of humane kind and society, every man may lay violent hands on him and execute him, For which according to the Laws and writings of antient Fathers, he deserveth perpetual honour, propounding to every one who should kill such a Tyrant most ample rewards, *viz.* honourable Titles of Nobility and prowesse, arms, statues, Crowns and the goods of the Tyrant, as to the true deliverer of his Countrey. By the Law of God

Whosoever

Whosoeuer sheddeth mans blood, by man shall his blood be shed, Gen. 9. 6. And what Tyrant ever was there who did not shed mans blood? Nay by the Law of God, *That man who will do presumptuously and not hearken to the law, is to be cut off, that the evil may be put away from the Land*; Deut. 17. 12. *Exod.* 21. 14. All the Civil Lawyers do unanimously give judgement against him, and esteem that man as one, who doth God and his Countrey good service, who shall rid the world of this *viper*. By the law of nature every man is obliged to preserve himself, And what better means can he use for his preservation, than to destroy this *elf*, this *Wolf* amongst men? For who can say any thing is his own? who can say his life, his goods or estate is secure, so long as a Tyrant reigneth? By the Common Law of the Realm, if any one set upon me to rob or take anie thing away from me, I may lawfullie pistol him, stab him, or otherwise destroy him. And by the same reason and law; for *ubi eadem ratio, ibi idem jus*, I may destroy a Tyrant; for the onely difference betwixt a common highway man, or Burglar, and he is their strength and might, the one is a little thief, the other a great one. As when *Diomedes* a pirate was taken and brought before *Alexander*, saith he, *Ego quia uno navigio latrocinior, occupor pirata, tu quia ingenti classe id agis, vocaris imperator: si solus & captivus esses, latro eris, si mihi ad instar populi famulentur, vocaber Imperator*, I because I rob with one poor ship, am accused as a Pirate, you because thou robbest with a great Navie, art

called an Emperor. If I had as great and ſtrong a
companie of robbers with me as thou haſt, and
thou waſt alone, and a Captive, as I am, then
thou wouldeſt be the thief, and I the Emperor. So
may every common thief, high-way man, cut-
purſe, or Burglar ſay to the Tyrant when he is
brought before him, For *mutato nomine Fabula de te
narratur.* When the Tyrant murthereth any ho-
neſt man and taketh away his eſtate, he pretends it
is for the ſafety and good of the Common-wealth,
calling him Traytor to the State. So it is for the
ſafety of a thief to kill the man he intendeth to
rob. But the Tyrant he dazles mens eyes with new
invented names; for his *magna latrocinia*, his great
thefts having nothing honeſt in them, but the ve-
ry names. For when he exerciſeth his robberies
and ſendeth ſome of his meſſengers (who are in
deed no better than thieves) to rob men, that he
calleth Exciſe. So when he ſetteth upon the whole
Nation, he compelleth them to make a purſe for
him, that he calleth Taxes. And this kind of thie-
very is ſo much the more remarkable, becauſe he
maketh the owners like fools gather the monies for
him themſelves. Nay ſuch is the ſtupidity of the
Dromedaries, that if they have ſcarce monie enough
to buy themſelves bread, or to pay their Land-
lord his juſt Rents, yet they will trot about to
gather monies for this Tyrant; their common en-
mie, before they will lift up a hand againſt him.
They will let their Churches drop down for want
of repair, and Law and Religion and all ſo-

o the ground, before they will let the Tyrant
niſſe of a farthing of his demands——*Tanta eſt in-*
ania mundi. So great is the madneſſe of men.

And the reaſon why the Law alloweth every
man to kill a Tyrant, and take that vengeance
which in other caſes is reſerved to God and the
Magiſtrate, is, becauſe there is no other remedy,
nd Gods Lawes cannot be otherwiſe executed; for
he Tyrant maketh himſelf above all law, poſſeſ-
eth himſelf of all Forts, ſtrong Holds, Gariſons,
nd the Magazine of all Armour, ſo that by the
reatneſſe of his villanies he is ſecured from the
ower of the Magiſtrates, and ſo conſequently
annot be puniſhed by the ordinarie Court of Ju-
ice. Therefore *Extremis morbis, extrema remedia,*
xtraordinarie diſeaſes muſt be cured by extraor-
linarie means, *Receditur à placitis juris, potius quam*
injuriæ, & delicta maneant impunita, We may go a
ittle out of the Common road of Juſtice to pu-
iſh thoſe crimes who make by-paths their high
vaies, and cannot otherwiſe be met with. For
Lex ſemper dabit remedium, The Law will alwaies
ive a remedie, and——*immedicabile vulnus enſe*
recidendum eſt, that ulcer or ſore which cannot be
ured by medicines, muſt be cut off with the
word, and it is a rule in Law, that *aliquid conce-*
ditur, ne injuria remaneret impunita, quod alias non
concederetur, The law will diſpenſe with ſome
rounds of law, rather than crimes and wrongs
hould go unpuniſhed. It is a Maxim, that no
rivate man may kill another, *Exod.* 22. 2. Yet if

a thief set upon a man in the high way, or come to rob his House, he or any other man may lawfully kill him, and deserve well of the Commonwealth. So a Tyrant who continually liveth upon the spoils of the people, and is continually robbing the Common wealth; for he hath nothing but by robbery, though he pretend nothing but the good and safety of the Common-wealth, may be killed by any man, and that man who executeth him deserveth perpetual renown, and ought to have his name written in the Chronicles of everlasting memory, and consecrated to eternity.

Object. But it may be objected, that a Tyrant who usurpeth the Government by force, and afterwards getteth the consent of the people, may not justly be killed by anie man, because this future approbation, and election of the people, is a true ratification of his power.

Sol. To which I answer, That notwithstanding the peoples consent he may lawfullie be slain; for that which is done by *duresse* cannot be binding, and that cannot be thought to be the true consent of the people which they do by constraint. Indeed if the Soveraignetie continueth in the Children and posteritie of the Tyrant for the space of an hundred years or more, so that they have a title by Prescription, which must be without the least interruption or Rebellion of the people, then ought not any man to slay them, because they have a title by Prescription. As [in the Govern-

ment

ment of *Rome*. *Julius Cæsar* usurped the Soveraign-
tie, and wrested the power out of the Senates
hands, but was afterwards stabbed with twentie
three wounds, and all men rejoiced and esteemed
his murther a most worthie act. But when *Tiberius*
Cæsar came to the Government, he reig ned unque-
tioned without anie competition of the Senate,
and therefore no private man could justlie slay
him. For our Saviour did acknowledge allegiance
due to him. But where a Tyrant rebelleth against
his lawfull Soveraign, dethroneth him, banisheth
him, and establisheth the Supream po wer on him-
self, though the people all of them continuallie
consent, and the Tyrant and his posteritie reign
for a thousand years, or more, yet may anie man
lawfully slay him; for the people cannot give a-
way Soveraignty from their lawfull King, and he
may demand it when he pleaseth, andregain his
own when God hath made him able; For *Dormit*
aliquando jus, sed moritur nunquam. Right sometimes
sleepeth, but never dieth.

Out of the Magazine of autorities which might
be brought to confirm what *I* have spoken concer-
ning this firebrand, a *Tyrant* without a Title, I
shall onely select some flowers to lay upon his
sinking corps, and so wind up my discourse with
his winding sheet.

Bias being asked which was the most pernitious
of all beasts, he answered, *Sylvestrium Tyrannus,*
Domesticorum adulator. Of forest beasts a Tyrant
is the worst, but of domestick a flatterer
plus.

Antiſthenes alwayes preferred hangmen before Tyrants, and being asked the reaſon, he anſwered, a *A Carnifice quidem homines injuſti interimuntur, à Tyranno autem etiam inſontes*, A Hangman onely hangeth the unjuſt and evil men, but a Tyrant alſo hangeth the moſt juſt and moſt pious, *Ludovicus 12 Gall. Rex*, was wont to ſay, *Plebem & ruſticos eſſe paſcua Tyrannorum, & militum: Tyrannus autem & milites, paſcua eſſe dæmonorum*, That the Common people and Countrie Farmers, were the food of Tyrants, and their Souldiers; but the Tyrants and the Souldiers were the food of Devils, *Annal. Franciæ.*

Democritus being asked of *Dionyſius* what kind of metal was the beſt, anſwered, *That whereof the A'benians made the ſtatues of* Harmodius, *and* Ariſtogiton, *in honour of their killing* Piſiſtratus *the Tyrant*. Intimating by this anſwer, that all Tyrants ought to be deſtroyed, and to thoſe who killed them ought to be erected ſtatues of braſſe in honour of their noble attempt, after the manner of the *Athenians. Plut.*

Euphron the *Lacedemonian* having made himſelf Tyrant in the Citie of *Cicyon*, was ſhortly after murthered by the *Senatort*, as he ſate in counſel with them, who defended themſelves by this Apologie. *Quod qui manifeſti ſceleris, proditionis, & Tyrannidis rei ſunt, non ſententia aliqua damnandi videantur, ſed ab omnibus hominibus jam ante damnati ſunt, & quod nulla Græcorum lex offendi poſſit, quæ proditoribus, aut tyrannis ſecuritatem præſtet*, That thoſe which

which are guilty of treason and tyrannie, need not to be proceeded against in a legal way; for that they are beforehand condemned in all mens judgements, neither was there any Law amongst the *Grecians* that gave security to traytors and tyrants, *Plut.*

Insidiatori & latroni non potest afferri injusta nex, saith *Cicero pro Milone*, A traytor and a tyrant cannot be killed with an unlawfull death; for every man may be both Judge and executioner of them, and *non se obstrinxit scelere, si quis Tyrannum occidit quamvis familiarem.* 3. *Offic.* *Nulla nobis cum Tyrannis societas est, sed summa potius distractio, neque est contra naturam spoliare eum, quem honestum est necare.* It is the part of an honest man to kill a tyrant, although he be his familiar friend; for no man should keep company with a tyrant, and it is most natural and honest for a man to kill him; *Cicero* likewise saith, *Phil.* 13, *Quem discordiæ, quem cædes civium, quem bellum civile delectat, eum ex numero hominum ejiciendum, ex finibus humanæ naturæ censeo exterminandum,* Whom discord, slaughter of the Citizens, and Civil War delighteth, I would have him cast out of the Societie of men, and thrown down headlong into Hell. And *Contra publicos hostes & majestatis reos omnis homo miles est,* saith *Tertullian*, Against common enemies, and those that are traytors to their King, every one is an *Ebud* with his dagger, and may most lawfullie kill them. Therefore though Christ hath taught me to forgive my enemies, nay to love them, and not to speak evil

of

Of Dignities, and for my part I hate not the person of any Tyrant. *Pax cum hominibus, bellum vitiis*, but I hate his Tyyrannie, I freely forgive them all the injuries they have done to me, or any of my friends, and for their good I have written this Treatise; but they are Gods enemies, and God would be offended if we should let them sleep in their villanies. Our Laws and Religion ought to be more dear to us than all things in the world; for without them we should be worse than beasts; and who more subverteth our Laws and Religion than Tyrants? *Ut imperium evertant libertatem præferunt, cum perverterunt, ipsam aggrediuntur*, saies *Tacitus*, That they may pervert the legal Government they pretend liberty for the people, and when the Government is down, they then invade that libertie themselves. *Auferre, trucidare, rapere, falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellent*, To rob, to murther, to plunder, Tyrants falsely call to Govern, and to make desolation, they call to settle peace. These are they which God sayes, *Hosea* 8. 4. *Ipsi regnaverunt, sed non ex me*, They have reigned, but not by me. *They have made Princes, and I knew it not, and have cast off the thing that is good.* There is no power indeed, but of God, but the abuse of power is from the Devil. These men do not rightly use, but abuse the power, and as *Satan* is called the Prince of the world, so these men are called Governors of the Realm, not because they are so by right, but by Treacherie, Rebellion, and Treason,

on, their power is by Gods permiſſion, not by
is Donation, Therefore theſe are not the Digni-
ies and higher powers which the Apoſtle com-
mands us to be ſubject to; for then we muſt be
ubject to the Devil too; for Tyrants and Devils
ave powers both alike lawfull, and both by Trea-
on and Rebellion: No, we ſhould reſiſt and arm
ur ſelves againſt theſe enemies, it is Diſobedience
o obey them, Rebellion not to rebell againſt
hem, and Treaſon not to plot Treaſon againſt
hem: Therefore let everie one be readie with his
agger like *Jodes*, to ſtab this devourer of man-
ind. Bad Kings muſt be converted onelie with
raiers and tears; but Tyrants muſt be ſubdued
ith clubs and ſwords; for *Quis conſtituit te virum
rincipem & Judicem ſuper nos*, Exod. 2.14. Who
ade them Princes and Judges over us? the King
e know and the Kings ſon we know, but who
re they? They are not of Gods making, but of
elzebubs their Maſter, and their own making:
Therefore let everie good Chriſtian arm himſelf a-
ainſt theſe Caterpillers, devotion and action muſt
o together, let him not bribe his Conſcience
ith ſelf intereſts, but take courage and fight the
ood fight, that ſo he may deliver himſelf, and
is Countrie from ſlaverie, and bring the Tyrants
o the Rope, their beſt winding ſheet.

All

All other Governments are but the corruption and and ſhreds, of Monarchy, which is the moſt glorious and moſt profitable of all ſorts of Governments; when, and how Ariſtocracy and Democracy begun rather by Gods permiſſion than inſtitution. The proper Character of a Common-wealths man, or the Definition of an Engliſh Changeling, with his flexible, and mutable qualities. The abſence of our King is the cauſe of the preſence of our many ſins and diviſions

IF you remember, in my Diviſion of Governments, I made mention of *Ariſtocracy* and *Democracy*, &c. which indeed had their firſt Original from the corruption of *Monarchy*, and are but ſhreds of *Monarchy*, as all Politicians hold: Therefore I will not ſpend time and paper to abuſe your patience with anie thing, but a Deſcription of them: For

Virg. *Verum hæc tantum alias inter caput extulit urbes*
Quantum lenta ſolent inter viburna cupreſſi.

Monarchy doth as far excell all other ſorts of Government, in glory, profit, conveniencie for the people, and in all other good qualities, as the Sun doth the Moon, or the Moon the twinckling ſtars, and is like the lofty *Cedar* amongſt the

ſervile

ſervile ſhrubs. Hence it cometh, that even the *Republicans* who hate a King becauſe he is their Soveraign Maſter, are compelled to ſuffer and uſe Petite *Monarchie* (as one may ſay) under them: as one Maſter over everie Familie, one Maior over everie City, one Sheriff over everie Countie, one Rector over everie Pariſh Church, one Pilot over every ſhip, one Captain over everie Troop, one Admiral over the Fleet, and manie other Offices of truſt and places wherein Pluralitie of perſons would prove moſt obnoxious: But Monarchie is and alwaies hath been proved and approved the beſt and moſt abſolute elie good.

Ariſtocracy is the Government of a Common-wealth by ſome ſelect number of the better ſort of the people, preferred for their wiſdome and other vertues for the publick good.

Oligarchy is the ſwarving or diſtortion of *Ariſtocracy*, or the Government of a few rich, yet wicked men, whoſe private end is the chiefeſt end of their Government; tyrannizing over Law, Religion and the people.

Democracy or popular eſtate is the Government of the multitude. Where the people have the ſupream power, and Soveraign autority.

Ochilocracy or a Common-wealth is the corruption and deprivation of *Democracy*, where the raſcal Rabble or viler ſort of the people govern by reaſon of their multitude.

Theſe kinds of Government were not heard of a long time after *Monarchy* began, and the impul-

ſi-

five causes of them were contention and confusion, and were rather permitted than ordained by God, as the bill of Divorce was by *Moses*; For *non erat sic ab initio*, there was no such Government at the beginning; for God did not create it, as he did *Monarchy* when he made all things; but the people being straggled up and down in the world, and so in processe of time became out of the knowledge of their lawfull King, rather than they would indure the miserable effects of *Anarchy*; for *Plebs sine Rege ruit*, there can be no family, no society, indeed no living without rulers, they, resigned up their whole power and libertie to some few select men, or else to many, who made Laws for them, and so tied up the hands of the unrulie and wicked, and defended the just from the violent tempests and storms of the unjust, to which before they lay open and naked: which God seeing that it was better for them to have such a Government, than none at all, did allow of it, but it hath no comparison with *Monarchy*, because that was instituted by Gods primarie Ordinance, and the further men go from Gods original institution they have the more corruption, Nay, if compared to *Monarchy* it is a curse; for *Solomon* saith, *Prov.* 28.2. *For the transgressions of a Land, many are the Princes thereof, but by a man of understanding and knowledge the state thereof shall be prolonged.*

——*summo dulcius unum*
Stare loco, sociisque comes discordia regnis.

How

How sweetlie doth the Poet sing, when he saith, that it is most sweet for one to govern; for a companie of Governors have alwaies discord to be their companion. *Monarchia nihil habet durum præter nomen, popular contra regimen nihil lene præter nomen. Monarchy* hath nothing harsh but its name, but on the contrarie, a popular estate hath nothing delightfull or taking but its name. Our times are so full a Commentarie, and so plain an expositon of the evil events of a popular estate, that I will not, neither need I recite the opinions of the Antients, wherewith they have contemned it, as the worst of Governments, most subject to dissension and change, and most obnoxious to the people. And I think, no Nation under the Sun could ever produce a more notorious example than *mutable England*, where everie man as if he had served an Apprentishp to *novelty*, forgeth *new* inventions everie day: he changeth his mind as often as children would change their cloaths, and fitteth his conscience to everie opportunitie and purpose. His heart (though hollow) will bend like a flexible osier, and incline to anie thing that is profitable, though never so wicked, his resolutions will break to pieces like ropes of sand, and like the moon are alwaies changing. He never standeth to anie thing so fast, but that he can slip away from it when he pleaseth. Neither did he ever love any religion so well, but that he could love another as well at any time, and for a need entertain two together, twentie did I say? Nay, 'tis his fashion

ſhion to change his Religions everie day, if not every hour, and ſo, *much Religion makes him an irreligious changeling.*

But for brevities ſake take his Epitome, *viz. Conſtant onely in inconſtancy.* And this man thus quaſified is one of the main pillars of the Government of *England*; for you muſt know too, that he hath ſometimes a great mind to be a Governor, nay, he is ſo hot upon it, that ſometimes he will do any thing rather than fail. If his own father ſtands between the Throne and him, he will make him ſtand by, or elſe make him go into another world. He can pull off Kings *Crowns*, as often as he can pull off his own Hat. He can break a great Oath as eaſie as he can break a little threed, and Perjury with him is a Cardinal vertue, if it do but add any thing to his Deſign. And you will make it a miracle, if this man ſhould not make a good Common-wealths man, if not a good one, however one would think that he might keep his place long enough, being ſo well furniſhed with all theſe ſweet, flexible and eaſie conditions, but no, he cannot, and the reaſon is, becauſe there is a great Litter of theſe *Whelps* gathered together of the ſame kind with himſelf, and being ſo many, they often ſnarl one at another for the bone: ſo the Government *Proteus* like changeth it ſelf into what ſhape they pleaſe, ſometimes one of them is promoted to the Government, juſt like a Malefactor on a Woodden Horſe, whom they pull down when they pleaſe, and them run open mouthed

wit

with a full cry after it again, untill that at length one being nimbler footed, or quicker mouthed, catcheth it into his paws, by and by all of them like *Acteons* dogs fall upon him, and although he crieth out

* Omnibus esse Lupos licet in regione Lupoporum.

Acteon ego sum, Dominum cognoscite vestrum.

I am he which use to hunt with you, and be your master Huntsman, yet such is the furious madnesse of these *Animals*, that they tear him in pieces, and hang the Government on another, and so they tosse it about from one to the other, as children do a three half penny ball, thinking it is no sport, if the ball lie long still in one of their hands. *Regni sacra fames quid non mortalia pectora cogis?* What doth not the thirst of ruling compell these mortals to do? Every one cuts his fellows throat if he thwarts him in the Government; they make the people swear to be faithfull to a single person one day, and to swear against a single person the next. It is high Treason to speak against one kind of Government one hour, and high Treason or worse not to speak against it the next; and what is the reason of these turnings, and twinings, and various alterations? *Because in these dayes there is no King in* England, *and every man doth that which is right in his own eys*, Judg. 21. 25.

Gal. 2. 18. If I build again the things which I destroyed, I make my self a transgressour.

Velle suum cuique est, nec voto vivitur ejus.

An Advertiſement to the Enthuſiaſts, and Crown-hunters of this over-ruling age, admoniſhing them, ſince their lives are ſo ſhort, and ſo wicked, that they would not expect Eternity in their ill-got-eſtate, and that from hell there will be no Redemption, becauſe the Devil will not be deluded with bribes. Cares and fears do accompany Crowns lawfully gotten, but curſes and damnation do attend them and their poſſeſſors, which have gotten them by the Murther of their King, or by any other illegal means, as did our Engliſh Rebels.

Quis furor O populus, quæ tanta licentia ferri?
Diſcite juſtitiam moniti & non temnere Divos.

What madneſſe O people, O people what licentious fury poſſeſſeth your earthly Cottages? Can fiſh live in the air? Or can fowls live in the Sea? Can you ſcale the heavens, and ſubdue the Almighty?

Hor. *Cælum ipſum petimus ſtultitia, neque*
Per noſtrum patimur ſcelus
Iracunda Jovem ponere fulmina.

The diſpoſing of Crowns belongeth to God and not unto your frail *Quidlibets*, When you got wreſt the Crown from your Soveraign, you got
figh

fight against God: And through your fooliſhneſſe pull down his wrath upon you, Why preach you up your ſelves the maintainers of the Law ſo much? Alas, thieves cannot live without a Law; for if they do not diſtribute their ſtolen goods equally, and according to Juſtice (as they term it) Diviſions and quarrels will ſoon ariſe amongſt them. But I hope this is not your caſe, if it is, * honeſt men will come by their goods: Therefore being admoniſhed Do not deſpiſe your lawfull King and Soveraign.

* The ſtrifes and diviſions now amongſt the Rebels do further the Kings Reſtauration to his own, of which they robbed him.

Si genus humanum, & mortalia temnitis arma
At ſperate Deos memores fandi atque nefandi,

But if you do, and with your vaunting power, and raging violence over-rule all humane ſtrength and ju lice, Yet remember, that the gods remember you, and when your villanies are paſt and rubbed out of your brittle memories (*For nothing is more pleaſing than to forget ones evil actions*) yet then they are moſt fairly written in Gods book, and ſhall never be blotted out untill your names are razed out of the book of life. What ſweetneſſe is there in Crowns, which makes you ſo earneſt to wear them? It is your fond conceits to think they are delightfull, there is nothing in them which hath not *plus fellis quam mellis*, more gall than honie.

Deformis facies non eſt deformis amanti.

It is only your love which makes them beautifull; for Crowns are not without cares and fears, crosses and losses; and high seats are alwaies slipperie. *O vilis Pannus*, said one King, throwing down his Royal Diadem, Were it but known how many miseries and molestations do attend thee,

Nemo foret qui te vellere tollet humo.

No man would stoop to take thee up. *Antonius* the Philosopher, Emperor of *Rome*, was wont to say, That an Empire was *malorum Oceanus*, an Ocean of miseries: and surely the time will come, that every one of you with him will say, *Felix si non imperassem*, Happie had I been, if I had never reigned: but suppose the Crown to be your own, and you everie day to sit upon the Throne of Majestie, triumphing over all perils and dangers, fare deliciously every day, and with those wicked men which King *David* speaks of, have what your heart could wish or desire? Yet

Hor. *Pallida mors æquo pulsat pede pauperum tabernas*
Regumque turres,
Death knocks as boldly at the Rulers door,
As at the Cottage of the poor.

When you think your selves most secure, then destruction may be neareſt at hand, and when you feast your pampered bodies, crying *serio cras*, then may the sword which must be your execution hang

hang over your head, but by a hair. *Vitæ ſumma brevis ſpem nos vetat inchoare longam.* The ſhortneſſe of our lives forbids us to expect Eternitie here. Where is *Alexander* the great? Where is *Julius Cæſar* the Uſurper? Or where is *Oliver* the *Tyrant*? is he not gone out like the ſnuff of a Candle, even loathſom to his own Paraſites?

Juvenal. *Et cui non totus ſufficit orbis*
Sarcophago contentus erat, Mors ſola fatetur
Quantula ſint hominum corpuſcula.

And him whom a whole world of villanies could not ſatisfie, was at length overcome with a little Coffin, and contented with a ſpan of ground, Death onely making him ſtand to his Principles. And although you like miſtie fogs going againſt the Sun which raiſed them, rebell againſt him from whom you have your being, making

Hoc volo, ſic jubeo, ſtat pro ratione voluntas,

Your will's the onely reaſon of your Laws, and your Laws like traps, only to catch honeſt men, yet *Nemo malus felix*, There is no wicked man happy.

——Facilis deſcenſus averni,
Noctes atque dies patet atri janua Ditis,
Sed revocare gradum, ſuperaſque evadere ad auras,
Hoc opus, hic labor eſt.

It is easie for you, nay it is very pleasant to plunge your selves into Hell, but if you should join all your heads together, nay unite all your hearts and forces into one intire body (which it seems is a hard matter for you to do) yet by all your strength and juggling tricks, ye cannot juggle your selves out again, nay, the Devil himself cannot get you from thence, but there you shall burn like wisps, which have done scouring the better vessels, or like the rods which have chastised Gods children. Your rejoycing shall be turned into mourning, and your deceitfull prating into *gnashing* of teeth.

O curas hominum! O quantum est rebus inane!

How men are taken with their own shadows? and *Narcissus*-like grope after that which is not. *What will it profit a man to enjoy the whole world to day, and lose his own soul to morrow? David* taxed them with foolerie, *whose inward thought was that their houses should continue for ever, and their dwelling places to all generations, and call their lands after their own names.* How much more then may they be taxed with foolery, who call *other mens Lands* after their *own* names and think they shall enjoy them for ever? *This their way is their folly, yet their posterity approve their sayings, yet this night shall their souls be taken from them, they shall be laid in the grave, death shall feed on them, and the upright shall have Dominion over them*

them in the morning, and their beauty shall consume in the grave, from their dwelling; though while they lived, they blessed themselves, yet when they die they shall carry nothing away, neither shall any thing but their villanies descend with them. The same voice which came to *Nebuchadnezzar* whilest he was boasting of his great *Babel*, shall come from heaven to these *Babylonians*, saying, *To you be it spoken, your Kingdome is departed from you.* And *Pompey* like you shall die, and have no mold to cover your carcasse.

Nudus pascit aues, jacet en qui possidet orbem
Exiguæ telluris inops.

They who living made men run from them through fear, shall now make men run from them by reason of their stink. And I pray God that I may not have cause to say of this City of *London*, as once *Seneca* said of a City which was burnt to ashes, *Vna dies interest inter magnam Ciuitatem, & nullam.* There is but one dayes difference betwixt a great City and no City; for what Citie in the world so full fraught with sinnes and villanies, as ours?

Horace. *Ebeu cicatricum, & sceleris pudet,*
Fratrumque. Quid nos dura refugimus
Ætas? quid intactum nefasti.
Linquimus? unde manus juventus
Metu Deorum continuit? quibus
Pepercit aris? O utinam nova

Incude diffindas retusum in
Massagetas Arabesque ferrum.

We blush at scars receiv'd, sinne, brothers fall,
Vile age what mischief do we shun at all?
What youth his hands for fear of gods contains?
Or who from sacred Altars spoil refrains?
Ah rather our dull sword new forge and whet
Against the Arabian, and the Massaget.

How do our houses burn with lust? and our Chambers with pride and wantonnesse, whilest the streets blush with the blood of *Prophets*? to see the Children murther their *great*, yet *loving Father*, before his own door. O *Almighty God* pardon our infamous *Paricides*, and *Regicides*, and cloze up those wounds which our sins have made so wide that none but thy right hand can cure them.

——*Miserere laborum*
Tantorum, miserere animi non digna ferentis.

Relieve the distresses of thy Saints, and take pity upon those who are wrongfully persecuted; turn rather than confound the hearts of all men, and open the casements of our ignorant (yet zealous) minds, that by the true light of the Gospel we may walk in faithful obedience towards thee our God, and towards our lawful King and Soveraign, whom thou, not men and Satan have placed over us: and let all men learn that which a *Divine* and honourable *Poet* hath left us.

The

The world's a bubble, and the life of man
leſſe than a ſpan,
In his conception wretched, from the womb
ſo to the tomb;
Curſt from the cradle, and brought up to years,
with cares and fears:
Who then to frail Mortality ſhall truſt,
But limnes the water, or but writes in duſt.

Yet ſince with ſorrow here we live oppreſt,
What life is beſt?
Courts are but onely ſuperficial Schools
to dandle fools.
The Rural parts are turn'd into a den
of ſavage men;
And where's a City from all vice ſo free,
But may be term'd the worſt of all the three?

Domeſtick cares afflict the husbands bed,
or pain his head;
Thoſe that live ſingle take it for a curſe,
or do things worſe.
Some would have children, thoſe that have them
or wiſh them gone. (mone
What is it then to have, or have no wife,
But ſingle thraldom

Our

Our own affections ſtill at home to pleaſe,
is a diſeaſe.
To croſſe the ſea to any forein ſoil,
perils and toil.
Wars with their noiſe affright us; when they ceaſe
we are worſe in peace.
What then remains? but that we ſtill ſhould cry
Not to be born, or being born to die.

THE

The King of Englands *Soveraignty proved and approved by the Common Law, to be above both Parliament and people; inferiour to none on earth, but God Almighty: and that neither the people of* England, *nor any other his Subjects, either distributively, or collectively in one intire body, ought to call the King in question for his actions, though they be never so wicked. The sweet harmony and concordance of the Law of God, and the Law of the Realm in maintaining the Royal Prerogative of our Soveraign, manifested. The Kings Coronation is onely a Ceremony, no part of his Title. How the Changeling Statesmen of our times, (who will not endure that the King should have Soveraignty over them his vassals,) make themselves absolute Kings over the Scripture, and Law books, and make the Law and the Gospel speak in what sense their wicked wills and lusts vouchsafe. Resistance of the power unlawfull. The Subjects duty to their Soveraign. Their Reward and remedy if they be punished wrongfully. Reverend* Bracton *cleared from* Mr. Pryns *false aspersions,* Mr. Pryn's *Character, his Book entitled the* Soveraign Power of Parliaments and Kingdomes, *arraigned, convicted and condemned, and his confident averment therein. That it was not Saint* Pauls, *nor the Holy Ghosts meaning to inhibit defensive wars of the Subjects against their King, proved to be* Apocriphal, *and that Saint Paul*

(like

like an honest man I spoke what he meant, when he said, Let every soul be subject to the higher powers, *though* Mr. Pryn *would have his words and his meaning two things. How Mr.* Pryn *worshipped the long Parliament heretofore as a Sacred Deity, when it acted wickedly, and now despiseth it, as idolatry; and an Advertisement to him to write a book of Retractations.*

To go about to prove, that the King of *England, &c.* hath the Supreme power over the Parliament and people, deserveth as much derision, as to go about to prove that the Sun shineth at noon day, or that the heavens are above the earth, yet since there are those amongst us, who like the Sodomites grope for light in the clearest day, and have the impudence to publish for truth, that which their conscience telleth them is false, I will give you a taste of our Lord the Kings Soveraignty, which lieth dispersed and scattered about in our Law books.

Jus Coronæ, The Law of the Crown is the principal part of the Laws of this Realm, *Co. Lit.* 11. b. 15. b 344. a 25 *E.* 3 *cap.* 1. Register *inter jura Regis* 61, *&c.* For since the Common Law of the Land is common usage, expressed in our books of Law, and judicial Records, *Co. Lit.* 344. a. *Plowden* 195 *Finch* 77 a. The Government of this Kingdom by a Royal Soveraign is become a Fundamental Law, being as antient as history it self, and used from the time whereof the memory of antiquity is not to the contrary.

And since that the ligeance, faith & obedience of

the Subject is due unto the King by the Law of nature, *Co.l.6.fol.* 12. as well before, as after the municipal and Judicial Laws were made, our Law-books like faithfull Subjects (being the Magazine of law) from their *Alpha* to *Omega* could preach no other Doctrine than Allegeance, faith and due obedience to their Soveraign the King, whom they all confesse and testifie to be the Supreme lord and head of the Common-wealth, immediately under God, above all persons, in all causes, *Finch in French, fol.* 20. in English 81. *Co. lib.* 2.15. *Le Roy est caput & salus Reipublicæ, & à capite bona valetudo transit in omnes, lib.* 4.124. the King is the fountain of Justice, tranquillity and repose, *Plowden* 242. Therefore *Nil desperandum Rege duce, & Auspice Rege,* Nothing can come amisse to us, the King being our guide and Soveraign. *Reges sacro oleo uncti spiritualis jurisdictionis sunt capaces,* Kings being the Lords Anointed are nursing Fathers to our Church. The King of *England est Monarcha & Imperator in Regno suo,* Davis his reports *fol.* 60. the Almighty hath said, that they are gods, and our common laws of *England* being founded on the laws of God do likewise attribute to them a shadow of the Divine excellencies, *viz.*

Vingates Maxim *fol.* 301.

1 Divine perfection.
2 Infiniteness
3. Majesty
4 Soveraignty.
5. perpetnity
6. Justice.
7. Truth.
8 Omniscience

Of

Of which I have already treated; Nay as God is a King in Heaven, so the King is stiled, a God upon Earth. *Finch* 81. He is the Head, Father, Physician, and husband of the Common-wealth; He is Gods Lieutenant, Deputy, Vicegerent, receiving his Commission from God, not from the people. These are the titles which the Common Laws of *England* give to the King. *A Divine sentence is in the lips of the King, his mouth transgresseth not in judgment*, Prov. 16. 10. saith Gods word, Therefore the Law receiveth it for a Maxim, *That the King can do no wrong*, Co. Lit. f. 19. He is *Rex gratia Dei non populi*, King by the grace of God, not of the people, *The most high ruleth in the Kingdom of men, and giveth it to whomsoever he will*, Dan. 4. 17. Therefore all the Lands and Tenements in *England*, in the hands of Subjects, are holden mediately or immediately of the King, but the King is Tenant to none but God, 8 H. 7: 12. Co. Lit. 1. For, *Prædium Domini Regis est Directum Dominium, cujus nullus author est nisi Deus*, Only God is the author and Donor of the Kings Dominions. Therefore the possessions of the King are called, *sacra Patrimonia & Dominica Coronæ Regis*. The King is the *Lord anointed*, 1 Sam. 10. 1. Therefore the Law giveth reverence to his Person, and maketh him supreme in Ecclesiastical causes. The villain of a Lord in the presence of the King cannot be seized, because the presence of the King, is a protection to the villain for that time, 27 ass. Pla. 49. *Is it fit to say to a King, thou art wicked, and to Princes, ye are ungodly?*

Job 34. 18. Therefore no Civil (much leſſe Criminal) action lyeth againſt the King, if he doth unjuſtly, the only remedie againſt the King is by petition and ſupplication, for *who ſhall command the King?* Stamford Prær. fol. 5. Bracton fol. 5. Fleta fol. 17. Finch 13. The Prerogative which the Common-law giveth the King is ſo large, as Sir *Henry Finch* ſaith, that you ſhall find that to be law almoſt in every caſe of the King, that is law in no caſe of the Subject, *Finch* fol. 85. And therefore Sir *John Davis* in his preface confidently averreth, that the Common-law doth excel all other laws, in upholding a free Monarchy, which is the moſt excellent form of Government, exalting the Prerogative royal, and being tender, and watchful to preſerve it, and yet maintaining all the Ingenuous liberty of the Subject. Nay ſo carefull is the law of the Kings Soveraignty, that in all caſes from the higheſt to the loweſt, it demonſtrateth the Kings ſepreme power and dignity The law will not permit any Subject to come ſo near the King, as to be jointenant with him, for if Lands are given to the King and a ſubject, or if there be two jointenants, and the Crown deſcend to one of them, the Jointure is ſevered, and they are Tenants in Common; for no Subject is equal with the King, *Co. Lit.* 190. *Plowd. Com. in Seig. Barkley's* caſe. Nay rather than the Subject ſhall be equal with the King in any thing, he ſhall loſe all; for the King being Tenant in Common of entier

Chattel

Chattel perſonal, he ſhall have the whole, as if an Obligation be made to two, or two poſſeſſed of an horſe, and one is attainted, the King ſhall have the whole duty of the Obligation and the horſe, 13 *El. pl.* 322. *Finch* 178. To inſtance all particular caſes, is endleſſe and impoſſible, all land is holden of the King immediately, or by means, himſelf not having any higher upon earth of whom to hold, 50 *Aſſ. pl.* 1. 18 *El. Pl.* 498. For it would be againſt Common right and reaſon, that the King ſhould hold of any, or do ſervice to any of his ſubjects, ſaith *Cook*, *lib.* 8. 118. Becauſe he hath no Superior but God almighty, *Cook Lit.* 1. Eſcheats of all Cities appertaineth unto the King, all mines of Gold and ſilver, or wherein the gold and ſilver is of the greater value, appertain unto the King, 8 E. 3. *Eſcheat* 12 1 *El. Plo.* 314. The King is *Anima legis*, he governeth and defendeth the law, all Writs and Proceſſe run in his name, and receive authority onely from him; and all perſons have their power from him, and by his Writ, Patent, or Commiſſion. The King hath the ſole Government of his ſubjects. The body Politick and the natural body of the King make one body, and not diverſe, and are inſeparable and indiviſible, *Plo* 234 242. 213. *lib.* 7. 12. *Rex tuetur legem, & lex tuetur jus.* We muſt be for God and the King, becauſe by his laws we are protected, and it is a miſerable caſe to be out of the Kings Protection *Co. Lit.* 129.

All

All Jurisdictions and the punishment of all offenders against the Laws, belongs to the King; And Treasons, Felonies and other Pleas of the Crown, are *propriæ causæ regis*. For why? The King is *viva Lex*, a living Law, who only hath power to give Laws, and therefore he only ought to punish those who break them: Not the Parliament as it is called, *viz.* the two Houses, or either of them singly, because they without the King can make no Law, and therefore they are murtherers, because they have put to death many worthy Innocents, having no other Law, but their own wicked wills.

And for my part, if any one should tell me that the Law of *England*, is nothing but the will of the King, I could not disprove him; for what are the great volumes of our Statutes, but the Monuments and Repertory of the Kings will? What is the reason, that it is a Law that the King cannot make new or alter old Laws, but in Parliament with the consent of his Lords and Commons? Because the King was pleased to will it so, for it was not so from the beginning. The King was long before Parliaments, and therefore did most certainly make Laws without them. What is an Act of Parliament, but the will of the King, Nay what is *Magna Charta*, but a *Roy le veilt*? All our Rights and Liberties we enioy, are by the gracious concessions of our Soveraign Lord the King, who esteemeth our good, and freedom, his best

prærogative and happineſſe; *Omnium domos, illius vigilia defendit, omnium otium, illius labor, omnium delitias, illius induſtria, omnium vacationem, illius occupatio*: The King by his watch, and diligent care, doth defend, and keep every mans houſe in ſafety: his labour doth maintain and defend every mans reſt and quiet, his diligence doth preſerve and defend every private mans pleaſure and delight, his buſineſſe doth maintain and defend every mans leaſure; So that (as *Manwood* hath it) even as the head of a natural body doth continually watch, and with a provident care ſtill ook about for the ſafety, and preſervation of every member of the ſame body: Even ſo the King being the head of the body of the Commonweal, doth not only continually carry a watchful eye for the preſervation of peace, and quietneſſe at home amongſt his own Subjects, but alſo to preſerve and keep them in peace and quietneſſe from any forein invaſion: Therefore if the Rebells ſince the murther of our gracious King *Charles* the firſt, have taken the freeborn Subjects of this Nation, and impriſoned them like Slaves without any juſt cauſe or due proceſſe of Law; If they have violently driven us from our Lands and Livelyhoods, poſſeſſing themſelves of them, and taken away our free Cuſtoms and Liberties; If they have unjuſtly deprived us of the benefit of the Law, baniſhed us out of our Country, and deſtroyed us with their high Courts of Injuſtice, without the verdict of

our

our equalls, contrary to the Law of the Land; if they have delayed Justice and Right, denyed it to all men, and granted it to no man, but to those who would buy it, Blesse God for *Charles* the first, and pray for the restauration of *Charles* the second. Praise God for their noble Prædecessours, who have been our Nursing Fathers, and their Queens our nursing Mothers, who have willed and enacted *Magna Charta, ca. 29. Nullus liber homo capiatur, vel imprisonetur, aut dissisietur de libero tenemento suo, vel libertatibus, vel liberis consuetudinibus suis, aut utlagagetur, aut exuletur, aut aliquo modo destruatur, nec super ibimus, nec super eum mittemus nisi per legale judicium parium suorum, vel per legem terræ, nulli vendemus, nulli negabimus, aut differemus justitiam, vel rectum.* That no man should be arrested, imprisoned, disseised of his Free-hold, of his Liberties, or free customes, or out-lawed, banished, or otherwise destroyed, but by the verdict of his equals, and the Law of the Land, neither should Law and Justice be delayed, sold or denyed to any man, but the King in judgment of Law, is present in all his Courts of Justice, repeating these words, *We will sell, deny, nor delay Justice and right to no man, Inst. 2. 55.* O Magnificent, blessed, and golden Oration! It proceeded from the lips of Kings, and we shall never hear such Doctrine preached again in any of our Courts of Justice, untill our King be restored to his own, and sit Judge amongst us. It was King *Charles* the first who granted

that the burthen of Excise should not be laid on the shoulders of his Subjects, but the Rebels with their intollerable and monstrous Excises, new found impositions, and other unspeakable grievances, have beggered the Subjects, and undone the whole Kingdome both in their Estates and Reputation; To be short, whatsoever they voted unlawfull for the King to do, they have done that, and ten thousand times worse: so that though we want not bodies to feel the miseries, which they have brought upon us, yet we want tongues to expresse the wofulnesse of our Condition, and the incomparable wickednesse of these Traytors.

And what greater pretence have they had for their actions, than to say, that the King was not the Supreme Governour over his Subjects? A contradiction in it self; but we will proceed further to manifest their error. Sir *Thomas Smith* in his common-wealth of *England*, saith, *cap. 9.* By old and antient Histories that I have read, I do not understand that our Nation hath used any other general Authority in this Realm, neither *Aristocratical* nor *Democratical*, but only the royal & Kingly Majesty, who held of God to himself, & by his Sword his People & Crown, acknowledging no Prince on Earth his Superiour, and so it is kept, & holden this day; which truth is sufficiently warranted in our Law-Books. The state of our Kingdom (saith Sir *Edward Cook li. 4. Ep. ad lectorem*) is *Monarchical*, & from the beginning by right of inhe-

tan

ance hath been successive, which is the most absolute and perfect form of Government; excluding *Interregnum*, and with it infinite inconveniences, the *Maxim* of the common Law being *Regem Angliæ nunquam mori*, That the King of *England* never dyeth; then doubtlesse the Rebels could not by Law mortifie both the natural and politique capacity of the King. And in *Calvins* case *li.* 7. The weightiest case that ever was argued in any Court, in which case (according to my Lord *Cokes* observation) never any case was adjudged with greater concordance, and lesse variety of opinions, and that (which never fell out in any doubtfull case) no one opinion in all our books is against that judgement, In this case it was resolved amongst other things, *Fo.* 4. &c. 1. That the People of *England* &c. were the Subjects of the King, *viz.* their Soveraign liege Lord King *James*. 2. That Ligeance, or obedience of the Subject to the Soveraign, is due by the Law of Nature. 3. That this Law of Nature is part of the Laws of *England*. 4. That the Law of Nature was before any judicial or municipal Law in the world. 5. That the Law of Nature is immutable, and cannot be changed. From which resolutions we may conclude, that the Subjects of the King of *England* (unlesse they like God Almighty could alter the Law of Nature,) They could not alter their obedience and subjection to their Soveraign Lord King *Charles*. For if by the Law of Nature

ture obedience from them was due to the natural body (as I shall further prove) of King *Charles*; and if the Law of Nature is immutable, (as most certainly it is, *Bracton lib. 1 ca. 5. D. & Stu. ca. 5. & 6.*) then could not they have any cause whatsoever, (as altering their Religion, banishing, or killing of them) a sufficient ground for them to take up arms against him, and put him to death. For by this they go about to change the Law of Nature which is impossible for mortals to do: But say some, by the Law of Nature we may defend ourselves, and therefore leavy war against the King for our own defence; I answer, that by the Law of Nature we are bound to defend our selves, yet must we use no unlawfull means for our defence; for the Subjects to levy war against their Soveraign, is forbidden both by the Laws of God and Nature. Therefore vain and fooliſh is that excuſe, as well as all others which the Rebels make use of to defend their Rebellion.

Ligeance is a true and faithfull obedience of the Subject due to his Soveraign, It is an obligation upon all Subjects to take part with their Liege Lord against all men living, to aid and assist him with their bodies, and minds, with their advice and power; not toſt li up their arms against him, nor to support in any way those who oppose him. This ligeance and obedience is an incident inseparable to every Subject of *England*; and in our Law-books and many Acts of Parliament, as in 34 *H.* 8. *c.*

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. 35 *H.* 8. *cap.* 3, &c. The King is called the ege Lord of his Subjects, and the people his ege subjects. Every Subject of *England* taketh he Oath of ligeance, which is only due unto the ing, yet doth not the ligeance of the Subject to he King begin at the taking of this Oath at the eet; For (as it was resolved in *Calvins* Case) o soon as the Subject is born, he oweth by birth-ight ligeance and obedience to his Soveraign Lord he King. Because ligeance, faith and obedience f the Subject to the Soveraign, was by the Law of Nature written with the Finger of God in the eart of Man, before any municipal, or judicial aws were made: 1. For that *Moses* was the first eporter or writer of Law in the World, yet go-ernment and subjection was long before *Moses*. . For that it had been in vain to have prescribed ws to any, but to such as ought obedience, faith nd ligeance before, in respect whereof they were ound to obey and observe them, *Frustra enim runtur leges, nisi subditis, & obedientibus.* You ay read likewise in *Calvins* Case, That the King f *England* hath his title to the Crown by inherent irth-right, by descent from the blood royal, from od, Nature, and the Law, and therefore not by ay of trust from the two Houses of Parliament, r from the People; Neither is his Coronation any art of his Title, but only an ornament, and solem-iation of the royal descent; For it was then re-olved, that the title of King *James* was by des-

sent, and that by Queen *Elizabeths* death, the Crown and Kingdom of *England* descended to his Majesty, and he was fully and absolutely thereby King, without any essential ceremony, or act to be done *Ex post facto*. So in the first year of the same Kings reign, before his Majesties Coronation, *Watson* and *Clarke*, seminary Priests, and others, were of opinion, that his Majesty was no compleat and absolute King before his Coronation, but that Coronation did adde perfection to the descent, and therefore (observe saith my Lord *Cook* their damnable and damned consequent) that they by strength and power might before his Coronation take him and his royal Issue into their possession, keep him prisoner in the Tower, remove such Counsellors, and great Officers as pleased them, and constitute others in their places, &c. and that these, and others of like nature, could not be treason against his Majesty, before he was crowned King. But it was clearly resolved by all the Judges of *England*, that presently, by the descent, his Majesty was compleatly and absolutely King, without any essential ceremony or act to be done *Ex post facto*, and that Coronation was but a royal ornament, and outward solemniation of the descent. And this evidently appeareth by infinite Presidents and book cases, where such execrable opinions have been no sooner hatched, than destroyed; and if the Judges of our age had been so honest, as to have cropped in the bud such like opini-

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ons broached by the Rebells, *Charls* the first had still been our King, and we a flourishing and happy Kingdom.

Although the King of *England* hath two Capacities, the one by Nature, the other by Policy; yet ligeance is due to the King in his natural capacity, and his natural and politick body make but one indivisible body, *Plo.* 213. The Oath of Alligeance is made to the natural person of the King, so is the Oath of Supremacy, and all Inditements of Treason, when any do intend, or compasse *mortem et destructionem Domini Regis*, the death, and destruction of the Lord our King (which must needs be understood of his natural body, for his politick body is immortal, and not subject to death) the Inditement concludeth, *contra ligeantiæ suæ debitum, ergo*, the ligeance is due to the natural body, *vid. Fitt.* Justice of Peace, 53. *Plo. Com.* 384. in the Earl of *Leicesters* case; It is true, that the King *in genere* dyeth not; but no question *in individuo* he dyeth, as for example *Charls* the first dyed, yet the King is not dead, because *Charls* the second (whom God preserve) is still alive. For by the Laws of *England*, there can be no *interregnum* within the same, *lib.* 7. 11. And to affirm, (as the Traytors now do) that the Kings power is separable from his person, is high Treason by the Law of the Land; hear the Oracle of the Law tell you so, *lib.* 7. 11, In the Reign (saith he) of *Edward* the second, the *Spencers*, the Father, and

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the Son, to cover the Treason hatched in their hearts, invented this damnable and damned opinion; that Homage, and Oath of Ligeance, was more by reason of the Kings Crown, (that is of his politick capacity) than by reason of the person of the King, upon which opinion they inferred execrable, and detestable consequents. 1. If the King do not demean himself by reason in the right of his Crown, his Lieges are bound by Oath to remove the King. 2. Seeing that the King could not be reformed by Sute of Law, that ought to be done by *aspertee*, that is by force. 3. That his Lieges be bound to Govern, in aid of him, and in default of him. All which were condemned by two Parliaments, one in the Reign of *E.* 2. called *exilium Hugonis le Spencer*, and the other in *Anno* 1 *E.* 3. *cap.* 1. If the opinions of the *Spencers* were so wicked, and detestable, what then are the actions of the Rebells of our age? who have put in practice, what was but intended by the *Spencers*, and that they might reform the King according to their minds, cut off his head, because he was a headhigher than they. *O Monstrous Reformers.*

Did I not know that the *Euthusiasts* of out times, do by their diabolical interpretations, subvert even the Holy word of the Almighty, making themselves absolute Kings over the Scripture, to do what they please with it, though they will not permit their King to have Soveraignty over themselves his Vassals; And, like the raging torrent of

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the foaming flouds, which running down the lofty Hills, demoliſheth and carrieth away all oppoſites in its roaring Streams; or as the violent fury of a Maſterleſs, headſtrong multitude, who hew down Kings, as well as Royal Subjects, in their tempeſtuous fury: ſo theſe men ſet upon the Bible, and ſtretch every Text of Scripture to their own meaning, although there is as great a diſtance between their meaning, and the Scripture, as there was betwixt the Glutton in Hell, and *Lazarus*, in *Abrahams* Boſom in Heaven, elſe ſhould I wonder, how they could ſeem to make the very Letter of the Law ſpeak againſt the very Letter, and like the Philoſophers ſtone, which turneth all things into Gold, ſo the tongues of theſe men turn the ſenſe of all the Lawbooks into their golden meaning, and cite thoſe books as authorities on their ſides, which are ſo contrary, and oppoſite againſt them, as if they had been purpoſely prepared to encounter and confute them; For where is the Kings Soveraignty more fully demonſtrated, and evidenced, than in Reverend *Bracton*? and what book ſo much abuſed as his? For *lib. 2. cap. 24.* ſpeaking of Liberties, and who had power to give them, *Quis*? ſaith he, who hath power? he anſwereth that the King hath. For, *Sciendum, quòd ipſe dominus Rex, qui ordinariam habet juriſdictionem, et dignitatem, et poteſtatem ſuper omnes qui in regno ſuo ſunt, habet enim omnia jura in manu ſua, quæ ad coronam, et laicalem pertinent poteſta-*

poteſtatem, & materialem gladium, qui pertinet ad regni gubernaculum, habet etiam juſtitiam, et judicium, quæ ſunt juriſdictiones, ut ex juriſdictione ſua, ſicut deminiſter, & vicarius, tribuat unicuique quod ſuum fuerit. Habet enim ea quæ ſunt pacis, ut populus ſibi traditus in pace ſileat, & quieſcat, & ne quis alterum verberet, vulneret, vel male tractet, ne quis alienam rem, per vim & roberiam auferat, vel aſportet, ne quis hominem Mahemiet vel occidat. Habet enim coercionem, ut delinquentes puniat, & coerceat. Item habet in poteſtate ſua leges, & conſtitutiones, aſſiſas in regno ſuo proviſas, et approbatas, et juratas, ipſe in propria perſona obſervet, et ſubditis ſuis faciat obſervari, nihil enim prodeſt jura condere, niſi ſit qui jura tueatur. Habet igitur Rex hujuſmodi jura ſive juriſdictiones in manu ſua; And again in the ſame Chapter, *ea quæ juriſdictionis ſunt & pacis, & ea quæ ſunt juſtitiæ, & paci annexa, ad nullum pertinent, niſi ad coronam, & dignitatem regiam, nec a Corona ſeparari poterunt cum faciant ipſam Coronam.* The ſum of which in Engliſh is this, the King hath ſupreme power in all civil cauſes, the Law floweth ſolely from him, he is *ſuper omnes*, above all men in his Kingdom, all juriſdictions are in him, The material Sword of right belongs to him, and whatſoever conduces to peace, that the people committed to his charge may live peaceably and quietly. The power of holding Aſſizes is derived from him, and of puniſhing Delinquents, for it would be

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n vain to Enact Laws, if there was not ſome body enabled to protect us by defending them &c. And the ſame Author ſaith *lib. 2. ca. 9. Potentia vero omnes ſibi ſubitos præcellere, parem autem habere non debet, nec multo fortiùs ſuperiorem*, and a little after in the ſame Chapter, *Exercere Rex debet poteſtatem iuris, ſicùt dei vicarius in terra et miniſter, quia ea poteſtas ſolius Dei eſt.* The King doth excell all his Subjects in power, He hath no Equal, much leſſe a Superiour, becauſe his power is from God only, he is Gods Vicar, Therefore not the Peoples. And again, *li. 1. ca. 8. Item in temporalibus ſunt Imperatores, Reges, et Principes, in hiis quæ pertinent ad regnum, et ſub eis Duces, Comites, Barones, magnates ſive Vavaſores, et Milites, et etiam liberi et villani, et diverſæ Poteſtates ſub rege conſtitutæ.* And a little after, *ſunt etiam ſub Rege liberi homines, et ſervi ejus Poteſtati Subjecti. Et omnis quidem ſub eo, et ipſe ſub nullo, niſi tantum ſub Deo; Parem autem non habet in regno ſuo, quia ſic amitteret præceptum, cum par in partem non habeat imperium. Item nec multo fortius ſuperiorem, nec potentiorem habere debet, quia ſic eſſet inferior ſibi ſubjectis, et inferiores pares eſſe non poſſunt potentioribus, ipſe autem Rex non debet eſſe ſub Homine ſed ſub Deo, et ſub Lege, quia Lex facit Regem.* Dukes, Earls, Baronets, Knights, the Worthies of the Land, Free-Men and Villains, all are under the King, and the King under none but God, He hath no Peer in his Realm, becauſe then he would loſe his command,

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for amongst Equals there can be no Empire, therefore much lesse hath he any Superiour, or more powerfull than himself, because then he would be inferiour to his Subjects, and Inferiours, (as the Subjects are,) cannot be equal with the more powerfull, (as the King is.) But the King ought not to be under man, but under God, and the Law, because the Law makes him King.

But what if the King should swerve from the Rules of the Law, destroy his Subjects and their Estates without a cause, May the Subjects take up arms against their Soveraign, and compell him by force to do that which they cannot perswade him to by fair meams? No, saith *Bracton, li. 1. ca. 8. Si autem ab eo petatur (cum breve non currat contra ipsum) locus erit supplicationi, quòd factum suum corrigat, et emendet, quod quidem si non fecerit, satis sufficit ei ad panam, quod dominum expectet ultorem. Nemo quidem de facto suis præsumat disputare, multo fortius contra factum suum venire*, No Enditement of high Treason &c. lieth against the King, our only remedy is to Petition his sacred Majesty, but if he will not hearken to our just and reasonrble requests, *satis sufficit*, Nay his punishment is more than enough, for he must render an account one day to him who judgeth righteously, who will give us all a hearing, the Beggar as well as the King. But let not men (in the mean time) presume to question the deeds of the King, much lesse Rebel against him, and undoe by force, what the King shall do though

though not according to right. And that you may know that *Bracton* fully meant that the Subjects ought not to riſe againſt the King though he acted unjuſtly, He repeats his mind in other places, *li.* 5. *Tract.* 3. *de defaltis, cap.* 3. 3. where he puts the caſe, that if the King ſhould do injury, and will not ſuffer the Law, but his will to take place, *Quo caſu cum dominus Rex ſuper hoc fuerit interpellatus, in eadem perſtiterit voluntate, quod velit tenentem eſſe defenſum injuria cum teneatur juſtitiam totis viribus defenſare, ex tunc erit injuria ipſius domini Regis, nec poterit ei neceſſitatem aliquis imponere, quod illam corrigat, et emendet, niſi velit, cum ſuperiorem non habeat niſi deum, et ſatis erit illi pro pœna quòd deum expectat ultorem.* If the King who is bound to adminiſter juſtice to his utmoſt power, being Petitioned, will not recall, and amend the wrong he did, he injures his Subjects, but no body can force him to do right, becauſe he hath the Supreme power, he hath no Superiour but God, and it is puniſhment enough for him, to expect that God to whom vengeance only belongeth, will take vengeance on him. To every point which I have cited out of *Bracton*, doth *Fleta* unanimouſly agree.

What man then, ſo impudently wicked? What and ſo wilfully audacious? what pen can there be ſo repugnant, and contradictory to all truth? as to affirm and publiſh to the world, that *Bracton* writeth, and is ſo to be underſtood, *viz.* That the people have the Soverainty over the King, and may call

call him in question for his actions, & so punish him for his offences. O Traytor to the King, and Sycophant of *Bracton*.

Mr. *William Prynne* of *Lincolns-Inne* is the man who with his Hand and Pen (I cannot say Heart) hath promulged this false Doctrine to the World in his Book called *The Soveraign Power of Parliaments and Kingdoms*: Wherein (according to Mr. *Sandersons* expression, in his History of King *Charles* the 1st. *fo.* 117.) *Prynne* pretends to overthrow all Scripture proofs against killing Kings and Princes. For my part I bear not the least grudge or animosity to the mans person; But his book is such a rapsody of nonsense, a bundle of Rebellion, and Treason, a Pamplet so Seditious, Pernicious, Sophistical, Jesuitical, Trayterous, and Scurrulous that I want Mr. *Prynnes* Epithites, to give his own book, its deserved Odium: Wherein (as Mr. *Fuller* in his Church History, *lib.* 11. *fol.* 152. well observeth) he delighteth more to be numerous with many, than ponderous with select *quotations* which maketh his Books to swell with the losse of tentimes of the *Reader*, sometimes of the *Printer* and his pen generally querulous, hath more of the *Plantiff* than of the *Defendant* therein.

I mention Mr. *Prynne*, and his book here, only to put him in mind of the wrong which he hath done both to our Soveraign the King, and the whole Kingdom; He being the greatest, (if not the only Champion,) who took upon him, to vin-

cate, and applaud, those treacherous, damnable, and rebellious proceedings, and unchristian, inhumane, and unnatural Warr against the King, of that Monster, called the Long Parliament, whom, now he laboureth as much to vilifye, as he did then to promote. O Trayterous Offspring, which killeth his Mother only, because she will not give him suck! If he repent, why doth he not write a book of retractations? *If he looketh upon his book intitu led, The lawfulnesse of the Parliaments necessary defensive War, both in point of Law and Conscience*, I am sure, he will have cause enough to repent of his writing, if he hath any *Law* or *Conscience in him.* And he hath no way better to redeem his credit, than by a publique Confession. God may pardon him, and the King may pardon him, if he repenteth; But without repentance, he must expect nothing but a Traytors reward in this World; I leave him to Gods mercy in the World to come.

But since it is the manner of Worldlings to set the best side formost, the purest grain commonly lyeth in the mouth of the Sack, and a fair Apple many times hath a rotten coar; Therefore behold the specious Title of Mr. *Prynnes* book, and the cunning Sophistry, in his Mental Reservation, by which he hath deceived the common people, beguiled himself, *and undone the whole Kingdom; the Title of his book is, The Parliament and Kingdom are the Soveraign power.* Any man would think,

that by the word, *Parliament*, Mr. *Prynne* meant the King, the House of Lords, and the House of Commons, because by the Law of the Land, there can be no Parliament without the King, neither can the two Houses by Law act any thing without him, and then if he means so, no man will deny, but that the Parliament hath the *Soveraign power*; But alas he hath no such thoughts, he means (as by the stuff of his book is manifest) that the two Houses, or the major part of them, have the Soveraign power, and that they may enact any thing without the King, as well as with him: Thus by lifting up the Legs and Feet too high, he hath given the Head a fall, and battered the whole Body into pieces, O unhappy *Member*, who would have the Heels execute the Office of the Brains, and maintain the Warr of the inferiour Members against the Superiour, to be legal, and consciencious! In his Epistle Dedicatory to the Lords and Commons, whom he calleth, Eternally Renowned Senators, and most cordial Philopaters (he will not now tell you, they were eternal) Mr *Prynne* termeth all contrary opinions to his (though they be the opinions of Bishops, and farr better Lawyers than himself) to be but the vain, empty, brain-sick, lying fancies of a few illiterate, impolitic Court Chaplains, Lawyers, Sycophants, *&c.* How irreverently, and discourteously, he hath dealt with his Gracious Soveraign, Lord, and Master the King let his book judge, where he can scarce speak of

the King at any time, without taxing him with perjury, lying, popery and murther.

He raileth against the treachery and disloyalty of Popish Parliaments, Prelates, Lords, and Subjects to their Soveraign, and so concludeth, that they have made greater innovations, and encroachments on the Crown, and in an higher degree, than ever did the long Parliament, which he hopes will for ever silence the clamorous tongues of all ill Counsellers, Courtiers, Royalists, Malignants, Papists and Cavalliers, against the proceedings of that Parliament, (see the 1. part of his Book, fol. 33.) as if the excessive abundance of other mens sinnes, would justifie the sinnes of the long Parliament. And indeed, the most of his arguments are *à facto ad jus*, which (especially in the Kings case) is no argument at all. The books of the Loyalists to maintain the Kings just prerogatives, he calleth anti-Parliamentary Pamphlets, and the Authors of them he calleth Malignant, Popish vipers, illiterate, ignorant, injudicious Court Doctors and Lawyers, and Anti-parliamental *Momusses*: But is not Mr. *Prynne* the Anti-parliamental *Momus* and viper? who setteth the body above the head, maintaineth that the two Houses, or the major part, have the Soveraign power, may act without the King, levy warre against him, and kill him too, by defending themselves; which as he calleth you, he will justifie both in point of law and conscience. O unhappy law! O the no Con-

science! which teacheth men to kill Kings, and the Subjects to levy warre against their Soveraign; *David*, the Lords anointed, cryed, The Lord forbid that he should do this thing: But Mr. *Pryme* a Presbyterian, cryeth, The Lord forbid that it should not be done. Oh, the difference between *holy David*, and a rigid Presbyterian!

He maketh the ignorance (as he termeth it) of other men, the greatest ground of his arguments; He calleth all Divines and Lawyers, a company of seemingly scient, though really inscient, self-conceited, Court Doctors, Priests and Lawyers; *Dictum genus indoctissimorum hominum, vix ad Doroberniam usque docti*; who hold an opinion contrary to his, (truely so named, by himself Vid. Epist. 1. part of Soveraign power, &c.) *dangerous Paradoxes, and upstart Enthusiasms*. He endeavoureth to make us, all our Ancestors and all Kingdomes fooles, himself the only omniscient. He revileth the King and all his royal party, by the names of Murtherers, Popish cutthroats, ignorant *Momusses*, and an unnatural generation of popish and malignant vipers; But, To his ever honoured, noble, kind friends, the right Honourable Lord, *Ferdinando Fairfax*, the right worshipfull Sir *William Waller*, and Sir *William Brucrton*, Knights, Commanders in Chief of the Parliaments forces, (which is the superscription to his Epistle of the 3d. part of the Sovereign po-

Vid. Epist. 2 part of Soveraign power.

er, &c.) Theſe he calleth in the Vocative caſe, *Deſervedly renowned worthies.* So that, as none but *Homer* could expreſſe the praiſes due to *Homer*, ſo none but Mr. *Prynne* can expreſſe the aſperſions which Mr. *Prynne* hath caſt upon his Maſter, the King, and his betters, the loyal Royaliſts; for who can come after Mr. *Prynne* in railing, where he letteth his pen flye out?

You muſt take his own interpretations for true Maxims, and his own meaning both of Scripture and Law-books, muſt go for current Doctrine; otherwiſe you ſpoil his whole building; and that which he recites for him, will be moſt againſt him. Nay, his averments muſt paſſe for undoubted axioms. But you will ask me then, How can Mr. *Prynne* be clear from the guilt of blaſphemy? who in his 3d. part of the Soveraign power of Parliaments, fol. 6. declareth himſelf in theſe words, viz. *I dare confidently averre, it was never the thought, nor intention of* Paul, *or of the Holy Ghoſt, to inhibit Subjects by defenſive armes to reſiſt Kings themſelves, under pain of damnation.* For my part I will not invectively cenſure Mr. *Prynne*, as guilty of Blaſphemy, nor ſcold at him as a ſubverter of Scripture, Paraſite, &c. as he hath done at others who are contrary to him in opinion, but let me tell him, that if he had averred, that it was never the thought, nor intention of St. *Paul* or the Holy-Ghoſt to inhibit Subjects, by offenſive arms, to reſiſt Kings themſelves, under pain of damnati-

on; I should have as soon believed him, for Saint *Paul* saith, Rom. 13. 1, 2. *Let every Soul be Subject unto the higher Powers, for there is no power but of God, the powers that be are ordained of God, whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.* Now if St. *Pauls* thoughts and intention be not according to his words, then Mr. *Prinns* confident averrment, perhaps may be true; but if St. *Paules* thoughts and intention be according to his words (as most certainly they are) then Mr. *Prinns* averment, is but a false allegation, and a belying of St. *Paul*, and the Holy-Ghost; for by Saint *Paules* Doctrine, he which is not subject too, but resisteth the power, shall receive damnation; but whosoever with defensive arms resisteth the King, is not subject to, but doth resist the power; Therehe which with defensive arms resisteth the King, shall receive damnation, The *Major* no man can deny, the *Minor* is inviolable, and the Conclusion is perfect, and sound. There be those indeed who do confidently averr (and have written a book too,) that there were men before *Adam*, but I could never see any Scripture, but their own interpretations and meanings to warrant their averments. And untill Mr. *Pryn* can produce Texts of Scripture, to warrant, and maintain his confident averment, he must excuse me, if I still hold St. *Paules* Doctrine Canonical, and his averment meer Apocripha. For suppose the King subverteth both Law and Religi-

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on, yet doth not that take away his supreme power, he is still a King, and Gods ordinance; *Saul* was a King, though an impious sinner, and there have been wicked Kings as well as wicked Subjects; to do evil (saith one,) is no power, but impotency, therefore if the King command me to murther my self, my Father, to destroy my Country, or to do any other wicked act, I will not do it, but obey God, not him, because it is his corruption, not any power he hath, from whence his commandment proceedeth: and therefore I am not obliged to obey him, because I must be a Subject to his power, not to his sins; yet if he should run after me with a naked Sword to kill me, my Father, my Mother, ruine my Country, Laws, and Religion, Yet would not I with defensive arms, lift up my hands against him, to resist, hurt, and destroy him, because he is still my King, and hath still that supreme power, which God placed in him, although he doth not then execute it, and therefore if I should with defensive Arms lift up my hands to resist, hurt, and destroy him, I should with defensive Arms lift up my hands to resist, hurt, and destroy the Ordinance of God, and so receive damnation for my reward; Not to perform the Kings command, is a resistance, although we suffer death; Therefore if it be the Kings power and not his wicked will which commandeth me to do an evil thing, if I did not perform his evil commandment, I should resist his power and so be lyable to damnation, although I patiently and meekly

suffered death. But doubtlesse the Kings power cannot command me to do any evil, but it must proceed from his sinfull will, for God is not the Author of any unrighteousnesse, and there is no power but what God is the Author of; therefore according to venerable *Bede*, the Apostle doth not say, *Non est cupiditas nisi a Deo, est enim mala cupiditas qua non est a deo, nocendi autem voluntas potest esse a suo quoq; animo prava.* That there is no concupiscence but what is of God, for there is an evil concupiscence, which is not from God, and the evil will of sinning proceedeth from our own depraved mindes; therefore if the King command me to do an evil thing, I ought to obey God, not his wicked will, but rather than to lift up my hands against him, though in my defence, I ought cheerfully and meekly to suffer a thousand deaths, for by dying unjustly here, I shall live eternally in Heaven; and since the Glory of a Christian is the Crosse, by suffering and dying a Martyr, I shall obtain everlasting Glory, and by my thus doing well, I shall get praise even of the Power, which the Kings wicked will made use of to destroy me; but defence against the power of a King is offence, therefore if with defensive arms, I should fight against him, I should resist Gods Ordinance, and so receive damnation, for by Gods Ordinance the King hath the power over all, and his Actions ought not to be questioned or resisted by any but the Almighty.

But for my part, I hold clearly, that when the

King

King executeth Tyranny, taketh away the Lives, or
States of his Subjects unjustly, that he doth it
not only by reason of his wicked will (according
to the precedent distinction) but by force, and
virtue of his power, which God hath given him,
and that this is the power, which St. *Paul* com-
mandeth us to be subject unto, which if we resist,
we shall receive damnation, and that for several
reasons.

It is most certain that *there is no power but of God, the powers that be are ordained of God, for by him were all things created, that are in Heaven, and that are in Earth visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him*, Col. 1. 16. (Which expressions in the Abstract, do expresse existents in the Concrete) from whence it followeth, that bad Kings have their power from God, and are Gods Ordinance, as well as good; And it is manifest in Scripture, that wicked Kings are often sent for the punishment of a Nation, as in *Hosea* 13. 11. *I gave them a King in my wrath, and took him away in mine anger*; And God commandeth us to pray for, and be subject, not only to the good, but also to the bad Kings. *I exhort you that Prayers, and Supplications, and Thanksgiving be made for all men, for Kings, and such as are in Authority.* 1 Tim. 2. 1. Thus *Abraham* prayed for King *Abimeleck*, *Gen.* 20. 17. And *Jacob* blessed the King of *Ægypt*, *Gen.* 47. 10.

Yet

Yet the Kings of those times were Infidels, and most notoriously wicked; No man is ignorant, that *Nebuchadnezzar* who destroyed *Jerusalem*, was a great spoyler and oppressor, yet the Lord tells us by *Ezekiel*, that he *had given unto him the Land of Ægypt*, for the good service he had done in laying it waste on his Commandement. And *Daniel* said unto him thus, *Dan.* 2. 37. *Thou O King art a King of Kings; for the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory, and wheresoever the Children of men dwell, the Beasts of the Field, and the Fowls of Heaven, hath he given into thy hand, and hath made thee Ruler over them all.* Again to *Belshazzar* his Son, *Dan.* 5. 18. *The most high God gave unto* Nebuchadnezzar *thy Father a Kingdom, and Majesty, and Glory, and Honour, and for the Majesty that he gave him, all people, Nations, and Languages, trembled and feared before him*: And again, *Jer.* 27. 6. *I have made the Earth saith the Lord, the Man and the Beast that are upon the ground, by my great power and by my outstretched Arm, and have given it unto whom it seemed meet unto me*; *And now have I given all these Lands into the Hands of* Nebuchadnezzar *King of* Babylon *my Servant, and the Beasts of the Field have I given him also to serve him, and all Nations shall serve him, and his Son, and his Son's Son, untill the very time of his Land come*: *And it shall come to passe, that the Nation and Kingdom which will not serve the same* Nebuchadnezzar *King*

of Babylon, *and that will not put their Neck under the Yoke of the King of* Babylon, *that Nation will I punish, ſaith the Lord, with the Sword, and with Famine, and with the Peſtilence; Wherefore ſerve the King of* Babylon, *and live.* And St. *Peter* ſaith, *Servants* (all the Kings Subjects are his Servants) *be ſubject to your Maſters* (the King is our Soveraign Lord and Maſter) *with all fear, not only to the good, and gentle, but alſo to the froward; For this is thanks worthy, if a man for Conſcience toward God, endure grief, ſuffering wrongfully.* From which it is moſt evident, that we ought, and are commanded to be Subject to evill Kings, who are degenerated into Tyrants.

Inde illis poteſtas unde ſpiritus, Tertul. Apol. pa. 6. 5.

If then the power of evil Kings cometh from God, if God commandeth us to pray for them, and to be ſubject to them, and if they are Gods ordinance (as moſt certainly they are) it conſequently followeth, that he which with defenſive or offenſive (I can make no diſtinction, for *ubi lex non diſtinguit, non eſt diſtinguenda*,) Arms, reſiſteth an evil King, reſiſteth Gods ordinance, and ſhall receive damnation; What then, if the King command us to doe Evill, muſt we doe it? God forbid, ſay God hath forbidden it, therefore we muſt obey God, not the King; yet muſt we not unjuſtly reſiſt him, but rather, reſign up our lives and eſtates into his hands: For we *muſt needs be ſubject*

to

to the King, not only for wrath, but also for conscience sake, saith S. *Paul.* But our objecter saith, that if it be the meaning of the Apostle, to inhibit the resistance of the Kings unlawful commands, then, to flye, or to die, rather than obey, is likewise inhibited, because the not performance of the command, is a resistance. To which I answer, that I may confidently averre, that it was never the meaning of St. *Paul,* nor the Holy Ghost, to inhibit this kind of resistance under the pain of eternal damnation: it being the Doctrine and practise of our Saviour, and all the Apostles, when they were persecuted in one City, to fly into another, *Matth.* 10. 23. and all of them willingly suffered death under wicked Kings: but you shall never find that they resisted with defensive arms, but both with their lives, deaths and doctrine, set forth the contrary. But if this kind of resistance be inhibited by the Apostle, you must understand, that the penalty is temporal, not eternal damnation. The word in the Original is κρίμα, which signifieth *judicium,* and so it is used in several places in the New Testament, as in *Matth.* 7. 2. *Luke* 24. 20, &c. for temporal damnation and judgment. So that we may conclude, that the intention of the Apostle was, that whosoever resisteth the lawful commands of the King, shall receive damnation both from God and the King: and he which doth not perform the unlawful commands of the King, shall receive temporal judgment, and damnation from the

the King, but ſalvation, and life everlaſting from God: but whoſoever uſeth unlawful reſiſtance againſt the Kings unlawful commands, as defenſive arms, &c. muſt expect temporal judgment and damnation from the King, and eternal judgment and damnation from the Almighty.

But what, doth God give power to Kings to take away mens lives and eſtates unjuſtly? I anſwer that he doth; the Devil himſelf hath no power, but what God giveth him. It is the wiſdome of the Almighty, oftentimes to ſcourge his people for their ſins, with the power which he giveth to wicked Kings: *The King is a miniſter of God* (ſaith St. *Paul*) *a revenger, to execute wrath upon him that doth evil*: and ſometimes to try them, that he may make them the more happy and glorious; God gave power to the Devil to afflict *Job, who had not his like in the whole earth, a perfect, and an upright man, one that feared God, and eſchewed evil*, Job. 1. 8. and what made *Job* ſo famous, as his miſeries? Had not *Job* had ſore boyles, we ſhould never have heard of *Job's* glory, and good fortunes; and was it not the Lord which authorized the Devil to afflict him? It was, for the Devil had not power to touch him, until he had deſired God to put forth his hand, and touch his bone, and his fleſh; which made holy *Job* to cry, the Lord hath given, and the Lord hath taken, not the Devil, for he was but the inſtrument: ſo God oftentimes by the power which he giveth to Kings, afflicteth his

dear

dearest children, both in their bodies, and estates; yet cannot unrighteousnesse be imputed unto God; because he doth it for their good: but the wicked wills of Kings, which use the power which God giveth them, so unjustly, are unrighteous, and shall by the Almighty be punished, according to venerable Bede, *Injustum enim non est ut improbis accipientibus nocendi potestatem bonorum patientia probetur, & malorum iniquitas puniatur.* It is not unjust in God, that the patience of the good be proved, and the sins of the wicked punished, by the power which is given the wicked to offend; for by the power given to the Devil, *Job* was tried, and appeared to be just; St. *Peter* was tempted, that he should not presume too much upon himself; and *Judas* was condemned, that he hanged himself. But it is unjust in the King to use it. *Wilt thou then not be afraid of the power?* (saith the Apostle) *Do that which is good, and thou shalt have praise of the same.* A good man will have praise of the power, let the King be good or evil: If the King be good, he will cherish the good, and reward their piety and goodnesse, with praise and dignity: But if the King be evil, yet shall the good receive praise from the power. It is the Glory of a Christian to suffer wrongfully, his unjust miseries are his best herauldry to ennoble him; and every injury offered to him, is as a Crown of gold set on his head; he had rather be punished for a thousand faults wrongfully, than for one justly;

For

For what glory is it if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, 1 Peter 2. 20. *Non dicit ab illa, sed ex ea (*saith reverend *Bede) quia etsi potestas humana non laudat, immo si etiam persequitur, si occidit gladio, ut* Paulum, *si crucifigit, ut* Petrum, *habebis ex illa laudem, dum ex eo quod illa malefacit in te, justum, et innoxium, tuæ virtutis patientia Coronam laudis meretur.* All the Apostles, and Martyrs received a Crown of Glory by their sufferings under Tyrants, and so will every good Man. *For they are the Ministers of God to them for good*, though they oppresse, nay kill the Innocent, and Righteous, they do not hurt them, but do them good; as the best Gold is purified in the fire, so the best Christians are discerned from the drosse, by their afflictions. That mettle is never good which turneth again, and the good Christian will suffer himself to be broken in a thousand pieces, before he will turn again with resistance, against his persecuting King; for why? He knoweth that though he suffer here on Earth, yet God will glorifie him in Heaven, though he be contemned by the King, yet he shall be exalted by God, and though he dye by the Kings unlawfull command, yet his comfort is, that his dead body shall arise, by the eternal Decree of the Almighty, and so the good will always receive praise of the Power.

Neither are the Rulers a terrour to him, because he

he always aboundeth with good works.

Hor. *Integer vitæ, scelerisq; purus,*
Non eget Mauri Jaculis, neque arcu,
Nec Venenatis gravida sagittis,
Fusce, Pharetra.

Who lives upright, and pure of heart,
Oh *Fuscus*) neither needs the Dart
Nor Bow, nor Quiver fraught with store
Of Shafts envenom'd by the *Moor*.

Innocence is the only buckler which protecteth a loyal Subject from the terrour of his Soveraign. But Traytors, who have rebelled against their king & deserved death by the known Laws of the Land, These men must preach up Mr. *Prynnes* Doctrine to cover their malice, hold the truth in unrighteousnesse, and when with offensive Arms, contrary to all Law and Religion, and against their allegiance and oaths, they set upon the Kings sacred Majesty and with an innumerous multitude of unhallowed Rebels, they fight against, and strive to murther their dread Soveraign in the open Air; They must have the impudence with Mr. *Prynne*, to excuse themselves, may think it a glorious Apology, T*averr confidently that it was never the meaning of* S*Paul, nor the Holy Ghost, to inhibit Subjects to take up defensive Arms against Kings themselves*; And thus they invoke St. *Paul* himself, and the Holy Ghost

Ghoſt, to patronize their wicked Treaſons, and unparallel'd Rebellions, and belch out Blaſphemy, to defend their injuſtice, and themſelves from the juſtice of their injured Soveraign. The Apoſtles did not only teach us with their Doctrine, that reſiſtance of the power was unlawful; but alſo ſuffered themſelves to be wickedly maſſacred, and murthered, before they would reſiſt an unjuſt power; Nay all the primitive Chriſtians (which Mr. *Prynne* confeſſeth) although they were many in number, and ſufficiently able to defend themſelves againſt their Perſecutors, by force, and Arms, yet did refuſe to do it, yielding themſelves up to any tortures, puniſhments, & deaths, without the leaſt reſiſtance of the power, either in word, or deed; Nay our Saviour himſelf, acknowledged that *Pilate* had power given him from above to Crucifie him (as you may read in St. *Iohn* 19. 10.) *Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to Crucifie thee, and have power to releaſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: Therefore he which delivered me unto thee hath the greater ſin.* Yet Mr. *Prynne* with his *confident averrment* (for he cannot bring one word of Scripture for what he ſaith) goeth about to maintain the defenſive Warr (as he calls it) of the Subjects againſt their Soveraign Lord the King, lawfull, both in point of Law and Conſcience;

—Tantumnè poteſt ſuadere malorum Religio?—

Could his Religion do this? His ſurely, and only his, for it is againſt the foundation of Chriſtian Religion, and Mr. *Prynne* muſt publiſh a new Goſpel, or elſe rectifie the Bible at the Presbyterian Oracle, before his King-killing books will be Canonical.

He bringeth his arguments from the time that never was, nor ever will be, for ſaith he (2d. *part of his Soveraign power of Parliaments*, fo. 82, 83.) Kingdoms were before Kings, *ergo*, the King hath no abſolute negative voyce, *&c.* I alwayes thought that Kings were before Kingdoms, they being *correlativa*, and doubtleſſe if Fathers were before Sons, and Maſters before Servants, then Mr. *Prynne* ſpeaks nonſenſe; but for his Apology, you muſt underſtand that he means, Countryes and people were before Kings; but I think that is falſe too, for the firſt man *Adam* was a King, and Mr. *Prynne* cannot ſhew any time, before *England* was governed by Kings: And the word Kingdom in the Reports of our book caſes, and in Acts of Parliaments alſo, is oftentimes taken for the King himſelf, as you may read in *Calvins* caſe, *lib.* 7.12.

Therefore, ſince by the Laws of the Land there can be no Parliament without the King, & that the word Kingdom is often uſed for the King himſelf, who can deny the truth of the Title of Mr. *Prynne* book, which ſaith, *That the Parliament and King*

dom are the Soveraign power. But, *latet anguis in herba*; Open the leaves of his book, and you will see the mystery of iniquity clouted together.

If the King (saith Mr. *Prynne*) dye without heir, then the people might make what lawes they should think fit; *Ergo*, the Members at this day have power without the King to make Lawes, and are the most absolute supreme power, and law-giver, not the King. If the Sky fall, we may perhaps catch Larks; but it do h not therefore follow, that we may catch Larks presently. Mr. *Prynne* knoweth, that it is a Maxim in Law, that the King never dyeth: But admit the King should dye without heir, and that then the people had power to make Lawes; yet grosse it were to conclude, that the members of the two Houses might so do, because they are dissolved, and are extinct when the King dyeth. Therefore with more reason (as a Royalist observes) the King might argue thus; All the lands in *England* are holden mediatly or immediately of the King, and if the owners dye without heir, by the lawes of the realm, their lands escheat to the Crown, and become at the Kings disposal. But every man may dye without heir, *Ergo*, All the lands in *England*, at this present, are the proper inheritance of the King. No Lawyer can deny *Major* or *Minor*, yet the Conclusion thereupon is absurd.

Co. Lit. 1 12. l. 7. 20.

The Court of Parliament (saith Mr. *Prynne*) hath power to avoid the Kings Charters, &c. made against law; *Ergo* it hath the Soveraign power, and is above the King; and why not, *Ergo*, the Court of Chancery, or any other of the Courts of Law at *Westminster*, have the soveraign power, and are above the King; for they have power to nullifie and avoid the Kings Charters, &c. made against Law? But I am sick of Mr. *Prynnes* impertinence, and nonsense, if any one be desirous to drink more of it, I referre him to the Ocean, his Book: I will only give you a taste of the abuses which Mr. *Prynne* hath cast on Venerable *Bracton*, and how Mr. *Prynne* endeavoureth to make *Bracton* speak Mr. *Prynne*'s own sense, against *Bracton*'s own sense, expresse words, and meaning. And since Mr. *Prynne* can make the Gospel, and Holy Ghost speak what he pleaseth, no wonder, if he hath the Law-books at his beck.

Bracton saith (as you have already heard) *The King hath no Peer in his Kingdome, for so he should lose his Empire, since* Peers (*or Equals*) *have no command over one another, much more then ought he not to have a superiour, or mightier; for so he should be inferiour to those who are subject to him, and inferiours cannot be equal to superiours.* Now saith Mr. *Prynne*, (according to the old Jesuitical distinction) *The meaning of* Bracton *is, That the King is above every one of his subjects, and hath no Peer, nor superiour, if they be taken particularly as*

distributively, as single men: but if we take them collectively in Parliament, as they are one body, and represent the whole Kingdome; then the Subjects are above the King, and may, yea, ought to restrain and question his actions, his Maleadministrations, if their be just cause. By which meaning of *Bracton*, (as he calleth it, but in truth only his own) Mr. *Prynne* would prove the Parliament to have the Soveraign power over the King and Kingdome. Truly I think, the very recital of what *Bracton* hath written, and what Mr. *Prynne* writeth is *Bracton's* meaning, is enough to convince, and make appear even to the blind, that Mr. *Prynne* is worse than a false Commentator, and an absurd deceiver. But howsoever I will examine them, and let the world judge how they agree. *The King hath no Peer in his Kingdome,* saith *Bracton,* But the Parliament and people (the Kings Subjects) are in his Kingdome, *Ergo,* neither the Parliament nor people, (collectively, or distributively) are the Kings Peer (or equal.) But why hath the King no Peer in his Kingdome? *Because then he should lose his Empire.* So he should if the Parliament was his Peer; and *Bracton* did never intend that the King should lose his Empire; for he saith, the *King ought by no meanes to have a superiour, or mightier,* (Mr. *Prynne* saith, he ought by all meanes to have the Parliament his superiour and mightier) But wherefore

ought not the King to have a Superiour? becauſe (ſaith *Bracton*) *ſo he ſhould be inferiour to thoſe who are ſubject to him*: The Parliament and People confeſs themſelves to be the Kings Subjects, yet Mr. *Prynn* would have them to be the Kings Superiour, Expreſsly againſt *Bractons* words and meaning, and a meer nonſenſical Contradiction. And the reaſon why Mr. *Prynne* ſaith, *Bracton* did only mean that any ſingle man, was not the Kings Superiour, or Equal; not the Parliament, is, becauſe *Bracton* ſaith, *Rex non habet parem, nec Superiorem in regno ſuo*, ſeing *Parem*, and *Superiorem*? in the ſingular number; I pray what Latine would Mr. *Prynne* have *Bracton* ſpeak, could he have expreſſed himſelf better: and too, Mr. *Prynne* pretendeth the Parliament to be only the Kings Superiour, not Superiours, Therefore doth not the ſingular number fully anſwer Mr. *Prynne* in all points, but Mr. *Prynne* may hear *Bracton* confute him in the plural number too, if he pleaſe (as I have already ſhewed) ſaying, *Rex habet protectatem, et juriſdictionem ſuper omnes qui in regno ſuo ſunt*, and again, *Potentia vero omnes ſibi ſubditos præcellet*. Where is Mr. *Prynns* almighty Parliament now? *Bracton* telleth him, if they be in the Kings Dominions, that the King hath power over and above them, and Mr. *Prynne* muſt find out ſome *Utopia* for them, in the air, to inhabit, before he can prove either by Law, or Goſpel, that the Parliament is above, or hath Soveraign power over the

King

King, *Ipſe autem Rex non debet eſſe ſub homine, ſed ſub Deo, et ſub Lege, quia Lex facit Regem*, ſaith *Bracton*, but the King himſelf ought to be under the Parliament, (ſaith Mr. *Prynne*) and why not under the women? for if Mr. *Prynne* will ſay that the Parliament is not comprehended in the word *Homine*, ſo likewiſe may he ſay that neither are women: *Bracton* ſaith that the King ought to be under none but God, and unleſs Mr. *Prynne* can make his Parliament a God Almighty, he can never make out that the King is under it. For according to *Bractons* Doctrine the King is under none but God, *Omnis quidem ſub rege et ipſe, ſub nullo, niſi tantum ſub Deo.* Which is ſufficient teſtimony that the King is under no mortal man, or men, yet he is *ſub Lege*, under the Law, becauſe the Law maketh the King: *Ergo* ſaith Mr. *Prynne*, *The Parliament maketh the King, and Governeth him with the Laws which the Parliament firſt made.* O Grand Impoſture! Can any man but Mr. *Prynne* forge ſuch a conſequence? *Rex ſolutus a Legibus quò ad vim coactivam, ſubditus eſt legibus quo ad vim directivam propria voluntate*, The King indeed is under the Law becauſe he will be ruled by the Law, but if he will not, no man hath power to compel, or puniſh him, according to the opinion of *Thomas Aquinas*, The King is free from the *Coercive* power of the Law, but he may be ſubject to its directive power, yet according to his own will and inclination, that is, God can only compell and command him, but the

Law and his Courts may direct and advise him. Every honest man is bound to perform and fulfill his word, and the King is so much under and subject to the Laws which he maketh, that he will perform and fulfill them, but if not, *Dominum expectet ultrem*, which is the only punishment for Kings; And *satis sufficit*, that is enough too, according to Reverend *Bracton*: But that the Parliament therfore maketh the King, and may question his actions (according to Mr. *Prynns* Sophistry) is a meer *non sequitur*. The Law indeed maketh the King, for he hath a legal Title to his Crown, he is made our King by the Law of God, and the Law of the Kingdom, which cannot be without a King; but that the Law of the Parliament, or that the Law by the Parliament, made the King, is such a *Chimæra*, that is no where to be found, but in Mr. *Prynnes* unsetled brain: For the King of *England* was made a long time before Parliaments were invented, or thought on. The King indeed first made Parliaments, and gave them their being, who now have unmade their King, and took away his living. O ungrateful Servants who rob their Master! O ungracious Children who murther their Father which begot them!

So much for Mr. *Prynne*, and his pestilent book, the prodigious offspring of a revengeful head, whom I would not have mentioned, but to vindicate the truth, for which I will both live and dye.

One thing, Reader, I recommend to thee, wor-

thy

thy of the obſervation of all Chriſtians, and as a juſt judgement of the Almighty God, Pſal. 33. 10. *who bringeth the Counſel of the Heathen to nought, and maketh the devices of the people of none effect*, Which is, that Mr. *Prynne* who was the only Champion, to fight againſt the truth with his pen (as the Rebels did with their Swords) to maintain and applaud the long Parliament, in their Treaſon and Rebellion againſt their Soveraign, was afterwards ill intreated by his own ſtipendaries, and caſt out of the pack as an unprofitable Member; He incouraged the Souldiers to fight againſt the King, dedicated his Volumes to their chief Commanders, loaded them with high Commendations, and incomparable praiſes, and made them believe, that they could do God no better ſervice, than to go on vigorouſly in their Rebellion. So that it may be truly ſaid, that his paper pellets did more harm, than the roaring Guns, or cutting Swords; He laboured night and day to glorifie and vindicate the Parliament, in their wicked proceedings at home, and (as his books will manifeſt) he ſpared many hours from his natural reſt, to promote the unnatural Warrs abroad. Yet now (*nec invideo*) he proſecuteth them with reproaches, as much as he did then with praiſes, himſelf being become hatefull to them all, verifying the Proverb of *Solomon cap.* 24. 24. *He that ſaith unto the wicked thou art righteous, him ſhall the people curſe, Nations ſhall abhorre him.* Therefore I once more adviſe

him

him, (as a friend) to write a book of Retractations.

The Lord be merciful unto us, the men of our times would make one believe that there never was a King in the World: Nay, they would seem to make the Kings, so highly esteemed of by God, all the Prophets and Apostles in Scripture, but meer white walls, the empty shadows of the people, and the Bible, but a bundle of Fables, as if God never took no more notice of a King, than of an ordinary Porter.

How

How Judas, *ſirnamed the Long Parliament, betrayed and murthered* Charles *the firſt, The beſt of all Kings, and contrary to all Law and Religion, and the common intereſt of the people. Baniſh* Charles *the 2d. our only lawful King and Governour. The myſtery of their iniquity laid open, and that they are the greateſt and moſt wicked Tyrants, that ever dwelt upon the face of the Earth; and the Child which is unborn, will rue the day of their untimely birth. Of what perſons a Parliament conſiſteth. No Parliament without the King. The Original inſtitution of Parliaments, and that the Houſe of Commons (which now make themſelves Kings over King and people) were but as of yeſterday, have no legal power, but what is derived from the King, and never were intruſted with any power from the people, much leſſe with the Soveraignty, which they now Tyrannically uſurpe. The Kings Soveraignty over Parliament and people, copiouſly proved. King* Charles *his Title to the Crown of* England, *To him only*

only belongeth the Militia, *the power of chusing Judges, Privy Counsellors, and other great Officers, &c. He is head in Ecclesiastical causes, and our sole Legislator. Our Ancestors alwayes found and accounted Monarchy, to be the best of Governments, and most profitable for us, yet these 40 or 50 Tyrants, contrary to all Antiquity, and common sense, and feeling, sit and vote Monarchy dangerous and burthensome. That all persons put to death since the murther of* Charles *the Martyr, by the power of our new State-men, have been murthered, and their Judges Murtherers, and so it will continue, until they receive their power and authority from* Charles *the 2d. and that we shall never enjoy peace or plenty, until our King be restored to his Kingdoms, which a pack of Tyrants and Traytors (not the People) keep from him. How the Law abhorreth to offer violence to the King, and how these Rebels transgresse all Laws both of God and Man, to uphold themselves in their unparallel'd Villanies. A History which commandeth the serious contemplation of our age, and worthy of the observation of all the people in the World, and of all future Generations, not that they might imitate, but detest and loath these Perfidious and Rebellious transactions.* Perlege, deinde scies.

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King hath the Soveraign power over Parliament and People, and ought not to be questioned for his actions by any of his Subjects, taken either distributively, or collectively in one intire body, because he hath no Superiour on Earth, but God Almighty; Let us now take a brief view of the Statutes and Acts of Parliament, which have from Age to Age confirmed what I have said, as an undoubted, inviolable, and indisputable truth. And since there are those amongst us, who talk much of a power in the Parliament (as they call the two Houses) which they pretend to be above, and Superiour to the *King*; Let us examine what this high and mighty Creature is, whence, and when, it had its original, what is its true, natural, and legal power, and of what persons it doth consist.

The Kings high Court of Parliament, consisteth of the Kings Majesty sitting there, as in his Royal politick capacity: and of the three Estates of the Realm, *viz.* 1 Of the Lords spiritual, Arch-Bishops, and Bishops, being in number 24, who sit there by succession in respect of their Counties, or Baronies, parcell of their Bishopricks, which they hold also in their politick capacity. 2. The Lords temporal, Dukes, Marquesses, Earls, Viscounts, and Barons, who sit there by reason of their Dignities, which they hold by descent, or creation, being in number 106. And every one of these when the

4 Inst. 1.
1 Inst. 110

King

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4 Inſt. 1.
1 Inſt. 110

King

King vouchsafeth to hold a Parliament, hath a Writ of Summons. The third Estate is the Commons, of the Realm, which are divided into three parts, *viz.* into *K*nights of Shires, or Counties; Citizens out of Cities, and Burgesses out of Borroughs. All which the *K*ing commandeth his Sheriffs to cause to come to his Parliament, being respectively Elected by the Shires, or Counties, Cities and Burroughs, and in number, 493.

It is called Parliament, because every Member of the Court, should sincerely aud discreetly *Parler la ment*, for the general good of the Commonwealth. This Court of Parliament is the most high and absolute, the supremest and most antient in the Realm, it Maketh, Enlargeth, Diminisheth, Abrogateth, Repealeth and Reviveth, Laws, Statutes, Acts, and Ordinances, concerning matters Ecclesiastical, Capital, Criminal. Common. Civil, Martial, Maritine, &c. to be short, so transcendent is the power, and jurisdiction of the Parliament, as it cannot be confined either for Causes, or Persons, within any bounds: Of this Court it is truly said, *Si antiquitatem, spectes est vetustissima, si dignitatem, est honoratissima, si jurisdictionem, est capacissima.* Yet notwithstanding this Almighty power (as I may say) of the Parliament, do but cut off the *K*ings head, or any ways take away the *K*ing, and it is nothing: Then a petty Court of Pypowders hath more power and jurisdiction than that. The *K*ing is the Soul of the Parliament, and without

out him it is but *Putre Cadaver*, a ſtinking Carcaſſe, for as my Lord *Coke* obſerveth of this Court, the King is *Caput, principium, et finis*, And it is a baſer and more odious part, then the *Rump* of a Parliament, which wanteth all theſe; and as in a natural body, when all the Sinews being joyned in the head, do joyn their forces together for the ſtrengthening of the body, there is *Ultimum Potentiæ*; ſo in the politick body, when the *King* and the Lords Spiritual, and temporal, *K*nights, Citizens, and Burgeſſes, are all by the *K*ings command aſſembled and joyned together, under the head, the *K*ing in conſultation for the Common good of the whole Realm, there is *Ultimum Sapientiæ*: But it was never known in any age, that the Members without the head, had either power or wiſdom; and it would be prodigious, if our age ſhould produce ſuch a Monſter.

No man can tell the contrary but that our Realm of England hath been Governed by *K*ings ever ſince the Creation of the World; clear it is by all Hiſtorians, that ever ſince we heard of any Government in *England*, it hath been a Royal State, and although our Governours have been often changed, yet our Government was never turned out of the legal road, & it is as eaſy to pull the Sun out of the firmament, and make the Stars to rule the day, as it is to aboliſh Monarchy, and eſtabliſh Ariſtocracy,

Bodin de Rep. l. c. 8. Camden in Britan. deſcript.

or

or Democracy, in our *Kingdom*; For that which is bred in the bone, will never out of the flesh. As Monarchy is the most divine, and most natural kind of Government, so it is most natural to, and esteemed most divine by all true born English men; For such is the Courage, and so great is the Loftiness of English Spirits, that they disdain to be ruled by any, but by his sacred Majesty, our Soveraign Lord the *King*: For as it was long before *King William* the Conquerour, so did our Government continue still without interruption a Royal Monarchy, until the chief Priests, and the Scribes, and the Elders (as they call them) of the People, to wit, Presbiterians, Independents, Anabaptists, Jesuits, *&c.* assembled together, and consulted that they might take *Charles* the first (whose undeserved sufferings have made him immortal on Earth, as well as in Heaven) by subtilty, and kill him; But they said, let us not kill him suddenly and openly, lest there be an uproar among the people, night time is the only day for wickedness. The Gunpowder Treason was hatched in darkness, and these Godly Villains thought that the best way to catch their prey, was to beat on the dark side of the hedge. They cut the Throat of Religion, when they seemed to lay a plaister; and they murthered their Soveraign, when they swore they intended nothing, but to make him a Glorious *King*.

Mat. 26.34.

The

Then entred *Satan* into *Judas*, surnamed the House of Commons, being one of the two Houses of Parliament; And these *Judasses* went their way, and communed with the chief Priests, and Captains, how they might betray him unto them: And they were glad, and covenanted to give them mony; who then promised, and sought opportunity to betray him unto them in the absence of the multitude. And since the innocent Birds are oftentimes easier catcht with silent and gentle snares, than roaring Guns, at first these *Judasses* thought to betray their Master with kisses, courting his Majesty with high-flying Complements of Obedience; and that they might make him believe them to be, what indeed they were not, they made many Oathes, Protestations, Vows and Covenants, that they were his Graces most dutyful Subjects, and desired to live no longer, than to do his Majesty service. But it seems they did but play the Fox, speak fair, only to get their prey, for by these sophistical insinuations, they charmed his Majesty, and wrested from him divers marks of his Soveraignty; they were intrusted with the Navy, obteined a Triennial Parliament, were acquitted of Ship-mony and other impositions, and at length made themselves perpetual, for his Majesty passed an Act, not to Dissolve them without their consent. So that they now wanted nothing but his Majesties life.

Luke 22 3,4,5,6.

Ovem in fronte, vulpem in corde gerentes.

which to obtain, they procured by their wickedneſs, the Earl of *Strafford*'s head to be cut off, and many other Nobles which ſtood in their way; which props being removed, they thought they might with more eaſe pull down the Soveraignty of the King & that theſe *Negroes* might make themſelves compleat Devils, they got the head of the Earl of *Strafford*, & others cutoff, for committing Treaſon againſt the King, whoſe head they afterwards intended to cut off, for committing treaſon againſt them. O incomparable villany! What they made a capital offence in others, they eſteemed more than a Cardinal virtue in themſelves. It was High Treaſon in others, to think to do the King any harm, but it was a high piece of Godlineſſe in them to cut off his head. The Earl of *Strafford* muſt dye as a Traitour, becauſe they ſaid he intended to levy warre againſt the Kings will: But theſe Saints raiſed Armies to fight againſt his Majeſties own perſon, Levied warre againſt the King and Kingdome, murthered the King, and deſtroyed the whole Realm; Yet forſooth they muſt be canonized as the only true ſervants of Jeſus Chriſt, and all thoſe who ſpeak againſt them they kill and maſſacre, as if they had committed Treaſon, and Blaſphemy againſt the Almighty. Nay, the great offence againſt the Holy Ghoſt, they eſteem more pardonable, than the leaſt againſt them.

The Nobles which were fairhfull to the King, they called Evil Counſellers.

And as it now plainly appeareth to the world, all their oaths, vowes, and protestations of obedience to the King, and performing of their duty towards him, were but preparations for their great wickednesse of murthering the King. For as the Gunner, when he laboureth to kill the innocent bird, walketh gently, and treadeth softly, holding down his gun, as if it was the least of his thoughts to shoot, when he mindeth nothing more; or as the greedy Huntsman stealeth upon the Hare, or Deer, looking another way, untill he is gotten close by, and then letteth out his bloudy hounds, to take and kill his prey: So these Vipers, more wise than Serpents, (only to do mischief) did steal upon the King, and undermined him, by cutting off his Nobles, whom they knew would be true and trusty servants to him; and then when they thought they had him within their reach, They set fly their doggs, the bloudy souldiers: for this *Judas* (*the House of Commons*) then having received a band of men, and officers, from the chief Priests and Pharisees, *John.* 18. 3. who first set them on work, came forth with a great multitude, with swords and staves, *Matth.* 26. 47, 48. to take and kill their Soveraign. Now they that betrayed him, gave the souldiers a sign, saying, Whomsoever we have sworn to be the only supreme Governour in causes, and over all persons, That same is he, hold him fast. In that same time

Witness their Oath of Supremacy.

ſaid the King to the Multitude, Are ye come out as againſt a thief, with ſwords and ſtaves, for to take me? I ſate daily with you in the Parliament Houſe, making many good lawes, and ye laid no hold on me. But all this was done, that their wickedneſſe might be fulfilled, *John* 18. 12. Then the band, and the Captain, and the Officers of theſe Jews, took the King, and led him away to their Council, and contrary to all legal proceedings, and the due courſe of Law, ſmote the Shepherd, and ſo the ſheep of the Proteſtant flock were all ſcattered abroad; *Bradſhaw*, indeed, (that *Pontius Pilate*) preſſed the King very earneſtly; and by ſubtil and crafty inventions, thought to have wrought upon the King, to have ſubmitted to their (*ſumma injuria*) their Arbitrary High Court of Injuſtice, and pleaded: So that his Example might have been urged as an irreſragable precedent, againſt the lives and liberties of the whole Kingdome; and that after ages might cite King *Charles* his caſe, as an authority to kill Kings. But the King foreſeeing their deluſive and abominable intentions, rather than he would betray the lives and liberty of his free born ſubjects, to the Arbitrary Luſts of theſe Tyrants; told them of the great wickedneſſe they were about, and ſhewed to the people, how theſe Traitours endeavoured to inſlave the whole Realm; and ſo patiently ſuffered himſelf to be murdered, dying a moſt true Martyr, both for our Lawes and Religion; but for plea, he ſaid

nothing. So *Bradshaw* (more wicked than *Pilate*, for instead of washing his hands, he impudently bathed them in his Masters innocent blood) gave the sentence of their wicked wills against him, and delivered him over to the blood-thirsty, to be crucified, who spit upon him, threw Tobacco pipes at him, mocked him, cryed out, Away with him, away with him, Crucifie him, Crucifie him, cut off his Head with their wicked Engines, and then cast lots for his Garments, and Estate, giving each Souldier a part; But instead of writing over his head, *This is Charles the King of the Jews*, (his true Title, or rather the King of the Devils) they writ over his head, *Exit Tyrannus Regum ultimus, anno libertatis Angliæ restitutæ primo*, (although in truth, the best of Kings then went out, and the greatest Tyranny under the Heavens then entred into our *England*) comming far short of the Jews in all that is good, but exceeding them in all wickedness, treachery, perfidiousness, and villany.

Now all this impious Council sought false witnesse against the King, to put him to death, but found none; Therefore that they might do nothing without wickedness, but proceed in all their actions contrary almost to the very colour of Justice, and make themselves the greatest, and most legal Tyrants that ever the world heard of, they made themselves both Judges, Jury, Witness, Parties and Accuser, in their own quarrel against the

King: For whereas by the Laws of the Land, our gracious *King* alwayes made the Judges of the Land, Arbitrators between his Subjects and himself in all cases, from the lowest offence, and trespass, to the highest offence, *Crimen læsæ Majestatis*, High Treason; This Amalekite the House of Commons, made part of themselves the Judges of the *King*, who had committed the greatest Treason against the *King*, and by the Laws of the Land deserved rather to hang at *Tyburn*, than sit in the Chair of Justice; likewise they made the Souldiers his Judges, who professed themselves to be the *Kings* inveterate Enemies, by their Remonstrances, and Speeches, and that they desired nothing more than his Blood and Life, fought against him with their Guns and Swords. Yet forsooth of this Hotchpotch of Traytors, was their high Court of Justice made up; Most of them being Collonels of the Army, and other Souldiers who fought against him abroad, and others Parliament men, who conspired his ruine at home. By the Laws of the Land, it is a just exception to any Jury man, who is to try the basest or poorest Felon, and a legal challenge for which he must be withdrawn, That he is a professed Enemy, and Prosecutor, who seeks his life, and therefore no lawful nor indifferent tryer of him for it; yet these bloody Butchers, who professed themselves to be the *Kings* greatest Enemies, and Prosecutors, seeking after nothing so eagerly as the *Kings* life, were

bold

both the Judges and Jury-men too, to try the King: Perjured *O. Cromwell* (who then intended, and afterwards effected to have the supreme power over these three Kingdoms,) was one of the Traytors, to judge whether the King, or himself with the rest of his brethren in iniquity deserved death, and whether the King and his Royal Progeny ought not to be distroyed, and *Oliver* and his sinking stock take possession; O unparraleld lump of impiousness! *Aliquis non debet esse Judex in propria causâ*, It is a Maxim in Law, that no man ought to be Judge in his own cause; Yet these villains made themselves the only Judge whether they committed Treason against the King, or the King against them: *Nemo tenetur prodere seipsum*, No man is bound to accuse himself, and it would have been a wonder indeed, if these Rebels should have spoke the truth, and said that they had committed high Treason against the King; Therefore for fear the Law should punish them according to their deserts, they thought good to prevent that mischief, & punish the King as they pleased according to their lusts: And that they might make themselves the greatest Tyrants, and the people the basest Slaves in the world, they took upon them the Governing power, which by Law only belongeth to the King. 2. The Legislative power, which likewise belongeth to the King with the concurrence of the upper and Lower House. And 3. The Judicative power, which belongeth to the Judges, who are known Ex-

Positors, and Dispencers of Law and Justice in all Causes brought before them; So that these Trayterous Tyrants by their boundless and arbitrary wills, put us to death when they please, for what cause they please, and take away our Estates when they see occasion; And yet they have the impudence to tell us, and many the sottishness to believe, that the Parliament having the Supreme power, doth all these villanies by Law; O Abominable! How these Tyrants mock the people with the name of a Parliament; the Parliament consisteth of the King the head, and about 600 of his Subjects, and there were not above 50 or 60 of the Parliament who caused the King to be murthered, and ruined his people, yet these Schismaticks call themselves a Parliament, and so having nothing good but their name, Tyrannize over us. They may as well say that the parings of the nailes of the toes are the whole man, and have the power of all the other members, as say that they are the Parliament, or have any lawfull power, they being nothing but the dregs and lees of the inferiour House, from whom we must never expect any thing pleasing to any honest mans palate; If the Parliament had power to depose the King, yet what power can these few Gaol-Birds have, who are scarce the tenth part of the Parliament, and no Representatives of the People, but only of their own Devilish ambitions? By what authority do these *Ignes fatui* abolish Kingship, and the House of Lords as dange-

rous

dangerous and uſeleſs, which all our Anceſtors have found moſt profitable, and glorious for our Kingdom? Theſe Currs have ſeveral times been kicked out of the House, by the martial violence of the Souldiers, their Maſters, whoſe Journy-Men they are, yet no ſooner do they find the door open, but in they ſlip again, like Dogs into the Buttery, where they ſit and eat the fat of the Land, and the fruits of our labours, for which they now and then ſhite us an Act of Parliament, whereby they deſtroy our fundamental Laws, and Liberties, and invent new high Treaſons againſt them, (ſuch as our Law-Books nor Statutes never told us of,) by which they maintain themſelves in their Robbery, and the people in their Slavery. As for the oath of Supremary, Vows, Proteſtations, and Covenants, which they made in the preſence of God, with hands lift up to heaven for vengeance if they did not perform them, and all other oathes of Homage, Fealty, and Allegiance, which the People took to be true and faithfull to the King, Theſe they diſcharge themſelves, and the People of, by an Act of Parliament, as if theſe Caterpillers could diſcharge debts due to the Almighty; But to make God amends, they paſſed another Act, that the People ſhould ſwear to be true and faithfull unto them. To go about to number their villanies, deceits, treacheries, perjuries, and other their wicked Actions, were to go about to number the ſands of the Sea

Dangerous and uſeleſs only to their villany.

Sea, or the fraudulent devices of *Belzebub* their Master, they being the *Genus generalissimum* of all Treason, Rebellion, Murther, Blasphemy, Hypocrisie, Lying, Swearing and For-swearing, abounding in Whoredom, Drunkennesse, Leachery, Treachery, Covetousnesse, Pride Ambition, and all other detestable vices. They are a pack of rotten, putrefied Members, glued together in the stinking body of sin: And if I should give you a Character of each *Simple* wherewith this *Compound* is contracted, it would fright you out of your wits; for I speak really, I think they are the very Quintessence of all the Devils in Hell. And although this beast cannot well agree, which horn or legge shall go foremost, they being somwhat troubled in dividing the spoil, and their usurped authorities, which is caused by their pride and covetousnes, and although they differ in Ceremonies, and Circumstances, yet they make it one of their *Fudamentals* upon which themselves and all their proceedings are builded, to murther *Charles* the second, as they did *Charles* the first, when they can lay their unhallowed Claws upon him; and although they hate, and bark, and snarle at one another like dogs, yet in the great work of their Salvation, like *Pilate* and *Herod*, they all agree to be Traytors, and Rebels against their King. And so long as these Mastives Lord it over us, we must never expect peace, but alwayes live like dogs, fighting, and biting for

Witnesse all their actions.

what

what we have. We must (with them) account vice vertue, and vertue vice: we must hold their words more canonical than Gods word, and say that is law, which they say is law, though it be neither law, truth, nor reason. Unlawfull wars set them up, and we shall alwayes have wars, and rumours of wars amongst us, untill they are pulled down. To be short, we must resolve to forsake God, and serve the Devil, if we intend to keep any thing safe, so long as this *Phalaris*, the Tail of the House of Commons domineereth over us; For *the Children of this world being in their Generation wiser than the Children of Light*, Luke 16. 8. These Worldlings are so wise and subtil to do mischief, that when they commit the most deadly sin, They make it passe to the world, as the best service done to God; and when they themselves make plots to murther honest Royalists, then they get some of their hirelings to discover it, and swear that the Royalists invented the plot against them; and presently (forsooth) they vote and command, that their three Kingdomes give God thanks for their great deliverance; ascribing that which was done by their own providence, to the Providence of the Almighty. Nay, they have their *Lillies*, and other lying Astrologers, whom they consult with, before they commit any great wickednesse, and make them publish to the world, that the Heavens ruled, and voted what these Beagles please to perform.

It is as natural for their Judges to judge unjustly

ly, if it be for the profit, or pleasure of their Masters at *Westminster*, as it is for them to live: For how many innocent Gentlemen have they condemned to death, for doing their duty in defending the King from unjust violence? which we are all bound to do by the law of God, Nature, and of the Realm.

They have their *Balaam* Prophets and Priests too, almost in every parish, and pulpit, which they make the Organs to sound forth their own praises; so that the ignorant country multitudes, who scarce know that there is a God, but that they heard their Minister tell them so, thinking that he doth God the best service and credit, who hath the finest ribbond on his hat, or that weareth the best cloaths on his back at Church: these *Momusses* believe that the Saints at *Westminster*, are the only supreme power on Earth; and that no men in the world, (for some of them think that the sea side is the end of the world) are to be compared to them, either for wisdome, learning or honesty: and the only reason of their thoughts is, *Ipse dixit*, their Minister said so but last Sunday. And this was the chiefest reason, wherefore the countrey Peasants flocked in so fast, to the Armies of those *Neroes* at *Westminster*, raised against the King; who always made the ignorance of the people, their greatest Champion. And lest we should see the superiority of the King, above, and over the Knaves, and other Cards, they abolish, and prohibit

hibit Card-playing, as a great ſin in their Commonwealth. Why did they not give the ſuperiority to the Knaves? How theſe godly Villains ſtumble at ſtrawes, and leap over blocks! They prohibit innocent recreations on the Sabbath day, purpoſely becauſe they would have the people eſteem them zealous in Religion, and ſtricter obſervers of Gods Commandments, than the King. But in truth, they ſerv'd God, only to ſerve themſelves; *Innomine Domini, incipit omne malum*; acting all their wickedneſſe in the name of the Lord. For when they have got a good name amongſt the people, they think under that ſhadow, to act any wickedneſſe, and yet to the world ſeem ſaints; Murther their King too, and yet be accounted good Chriſtians; nay, Reformers of the Chriſtian Religion. O Religious Impoſtors! To theſe Quackſalvers belongeth two Speakers, *alias dictos*, Lyars, *viz.* the private Speaker *Lenthall*, (now called by the common ſouldiers, the *Father of their Country*: Can you blame the little Thieves, if they applaud the great Thief?) and the publick Speaker *Needham*; the one rough hammereth lyes, at the forge, the Houſe of Commons; the other faſhioneth them in his *Mercurius Politicus*. Thus they fill our eares with as many lies, as their breaſts be: yet forſooth none muſt dare not to believe what they publiſh by authority.

Now the Presbyterian *Judaſſes*, when they ſaw that the King was condemned, repented themſelves,

selves, saying, We have sinned, in that we have betrayed Innocent blood; and were all of them ready to hang themselves. But it was not out of any love, or allegiance they did bear to the King, but because they could not have those ends upon the King, which they intended. They would have had the King buckled to their bent, and it grieved them to see the Independeuts, *&c.* out-knave them: for the greatest part of the religion of these factions, consists in their animosities one against the other; not only the Presbyterians, but also the Independents, Anabaptists, *&c.* are both almost, and altogether such as the proud Pharisees were. Therefore their greatest care and study is, to domineer, and master it one over the other; which makes the prevalent faction alwayes outragious, and that which sinketh, alwayes envious. So that the Presbyterian being at this time undermost, he would fain insinuate himself into the favour of the honest Royalist: and because he hath not force to be so much Knave as he would be, therefore he is compelled to be honest against his will, and would have his injured King to rule over him again. But get thee behind me, Dagon, what hast thou to do with peace? Didst thou not in thy youthfull age revile thy Innocent King with thy mouth, and persecute him with thy bloudy hand, and wouldst thou now in thy old age serve him? Thy service is Hypocrisie, and thy words but the vapours of a deceitfull head: Let the Presbyterians rigid acti-

actions, judge the rigid Presbyterians.

Having related of what persons the Parliament doth consist, *viz.* of the King above all, and the three Estates, sharing no more with the King in the Soveraignity, than the body doth with the head, and how *King Charles* the first, was most traiterously murthered by those who have the impudence to call themselves a Parliament, though in truth they are nothing else but a den of Tyrannical Traytors and Rebels; I will further proceed to explicate the Soveraignity of the *King*, and the legal power of the three Estates, with their first institution and creation.

Sapiens omnia agit cum consilio, saith *Solomon*, a wise man doth nothing without counsel, *Pro.* 13. 16. Therefore the *King* of *England Ex mero motu et speciali gratia*, out of his meer good-will and special favour, hath vouchsafed his Subjects that honour as to make them his Counsellours, not only concerning *Ardua Regni*, but also *arcana imperii*, even in his most privie affairs, wherefore As my Lord *Cook* observeth, the King is armed with diverse Councills, one whereof is called *Commune Concilium*, and that is the Court of Parliament, and another is called *Magnum Concilium*, this is somtimes applyed to the upper House of Parliament, and somtimes out of Parliament time to the Peers of the Realm, Lords of Parliament, who are called *Magnum Concilium Regis*, Thirdly, (as every man knoweth) the *King* hath a privie

Council

Council for matters of State, The fourth Council of the King are his Judges of the Law, for Law matters, as appeareth in our Law-Books.

This word Parliament was never used in *England* until the time of *William* the Conqueror; who first brought it in with him. For as King *David* called a Parliament when he intended to build an house for the name of the Lord, 1 *Chro.* 28. and *assembled all the Princes of* Israel, *the Princes of the Tribes, and the Captains of the Companies that ministred unto the King by course, and the Captains over the thousands, and Captaines over the hundreds, and the Stewards over all the substance and possession of the King, and of his Sons, with the Officers, and with the mighty men, and with all the valiant men unto* Jerusalem, And when they were assembled the King himself shewed the cause of calling that Parliament for *then David the King stood up upon his feet, and said, Hear me my Brethren, and my People, as for me I had in my heart to build and House of rest for the Ark of the Covenant of the Lord, and for the footstool of our God, and had made ready for the building &c.* Whereupon all the people offered their Gold and Silver willingly towards the work, which made the People and *David* their King rejoice exceedingly with great joy, as you may there read: So the Kings of *England* from the beginning, in all extraordinary cases, when they intended to make new Laws, or abolish old, have always convoked an assembly of their Subjects, what persons, and of what numb-

they thought fit; Not because they could not do what they pleased without their Subjects consent, but because their Subjects best knowing what shooes would fit their own feet, might (as they often did) by Petitions humbly supplicate his Majesty, to grant what they shewed him was most convenient and necessary for them by their requests, which he refused or granted at his pleasure. Which Councils and Conventions they called, *Witenage Mote*, *Conventus sapientium*, *Michael Smoth*, *Michael Gemote*, *&c.* that is to say, the great Court, or meeting of the *King*; To which the *King* convened only the Nobles and Bishops: The Rustick Commons were not then admitted into the presence of the *King*. And doubtlesse they had then small hopes, and lesse thoughts, that they should ever take the Regal Diadem from off their Soveraigns head, and become Lords Paramount, ruling both *King* and People, by no other Law, than *Hoc volo, sic Jubeo, sit pro ratione voluntas*, by their own lusts, and unstable (except to do mischief) wills. But *I have seen servants upon Horses, and Princes walking as Servants upon the Earth*, saith *Solomon*; And pray who hath not seen as much as *Solomon* of this? For behold Tinkers, Taylors, Spicket and Fosset makers, and those who were Servants even to the basest of the people, having murthered their Soveraign Lord the *King*, doe take possession of his sacred Patrimony, and now sit Lords over all, ruling and dom-

domineering in his Palace at *Westminster*. Feig
that the people did intrust the King with his Roy
al Office, yet why should it escheat to these Hy
pocrites? why not to the people? And if his Of
fice with the Lands which he held *Jure Corone*
yet by what Law do they seise upon those Lands
which he held in his natural Capacity, and thos
Lands which he purchased? For if a man forfe
an Office, he only forfeiteth those Lands whic
belonged to the Office. But if all his Lands e
cheat, by what Law do they detain and keep t
Queens Dower from her? By what Law, did I sa
By that Law whereby they subdue all things t
themselves, to wit, their own wicked Appetite
Ambition, and Covetousnesse, which is all t
Law they can shew for any of their Actions,
which we must be Slaves so long as they comma
over us. Pro. 30. 21. *For three things* (saith S
lomon) *the earth is disquieted, and for four, wh
it cannot bear: For a Servant when he reigneth, a
a Fool when he is filled with meat: For and odi
woman when she is married, and an Hand-m
that is Heir to her Mistresse*: Is not our Engl
disquieted with all these? Oh who can bear
yet these Tyrants rejoce at it, *Delight is not se
ly for a Fool, much lesse for a Servant to have r
over Princes. Pro.* 19. 10. Yet these Slaves t
umph over their Prince, and scoff at his Misfo
And as the Jews in a deriding manner said of
Saviour, *This is Jesus King of the Jews*, So th

ews ſcoffingly call their Soveraign Lord, *The King of Scots*, yet keep his *Kingdom* from him, jeeing him out of his Eſtate. O Heavens! As perpetually afterwards, ſo allwayes before the Conquerour, the legiſlative power did continue in the *King*, *tanquam in proprio ſubjecto*, as in the true and proper ſubject of that power; and the Kings Edicts, were the only poſitive Laws of the Realm; and indeed who can be a *King* without this power? for what difference is there between the *King*, and Subject, but that the one gives the Laws, the other receiveth them? And moſt clear is by all Hiſtorians, that the Common Council of our antient *Kings*, were compoſed only of Prelates, and Peers, the Commons were not admitted to any Communication in affairs of State. *Camden* in his *Britannia* telleth us, that in the times of the Saxon *Kings*, and in after Ages, the Common Council of the Land, was *Prætentia Regis, Prælatorum, Procerumq; collectorum*, the preſence of the *King* with the Prelates and Peers: *Ingulphus* (who dyed before 1109) ſaith, *Rex Eldredus Convocavit Magnates, Epiſcopos, Proceres, & Optimates ad tractandum de publicis negotiis Regni.* He did not call the Commons. So *Edward* the Confeſſor, that great Legiſlator, made all his Laws, without the conſent of the Commons.

Now when the Norman Conqueror, one of the Predeceſſors of *Charles* the Martyr came in, who

had a triple title to this Kingdome, to wit, by Donation, Conqueſt, and by the Conſent of the people: for (as it is well known) when *Edward* the Confeſſor lived in *Normandy*, he gave the Kingdom, after his deceaſe, to *William* Duke of *Normandy*, as he was his kinſman, & near of blood ſo that the Conquerour was heir of the Crown to the Confeſſor by adoption. Which title, if it were invalid, you muſt know he was a Conquerour; and no man will deny that Conqueſt maketh a legal title, *Jure Belli*. But, ſuppoſe both the titles were (as they were not invalid) by the Law of Nations, the Conſent of the people maketh an inviolable title, even to an Uſurper, by continuance of time, (if they have no other lawfull King;) much more to a lawfull Soverain. And his people, our Anceſtors, ever ſince the Conqueſt, for the ſpace of about ſix hundred years have all done allegiance to, and unanimouſly received, that the Conquerour and his Succeſſors, were our only true Kings, Liege Lords, and Soverains having the ſupreme power over us, and never the people claim power to depoſe the King, but those Monſters at *Weſtminſter*, under pretence ſuch a power, murthered *Charles* the firſt, and againſt all Law, Juſtice, Equity, and againſt the wills of the people,

Bodin li. 2. ca. 5.

King *Charles* his title had been good to the Crown of *England*, though he had borrowed no part of this Claim from the Conquerour. See reverend *Heylin's* life of King *Charles*.

hemſelves maſters of our lives, and fortunes, and
all that we have, taking them away when they
leaſe.

It would make a man cry, and it would make a
an laugh, to ſee what fools theſe fellowes make
us: Royal Government by Kings, hath been
ed here, time out of mind, and approved by all
ur Anceſtors, to be the beſt of Governments, and
oſt natural, and profitable for us; yet theſe few
inking Members at *Weſtminſter*, made an Act
March 17. 1648. contrary even to their own
aths and Proteſtations) to aboliſh the Kingly
overnment, as *unneceſſary* (I uſe their own
ords) *burthenſome, and dangerous to the people*: as
this ſmall company, conſiſting of fifty, or ſixty, at
e moſt, of the Scum, and tail of the people, were
iſer, and knew what was better for us, than all
ur Anceſtors, both noble and ignoble, in all ages.
ut what was their reaſon to aboliſh Kingſhip?
o make each of themſelves Kings, nay Tyrannical
ings over us. So may the ſlave ſay, that the go-
rnment of his Lord over him, is unneceſſary, bur-
enſome and dangerous; and therefore he will
urther his Lord, and make himſelf Maſter: change-
g the name, and execute the office worſe. So may
igh-way men take away the true owners purſe, and
ll him it was unneceſſary for him to keep it: or
y the ſame law, may thieves murther, and rob the
aſter of his houſe, and then vote the Maſter bur-
enſome, and dangerous to his family. Yet not-

withſtanding, while theſe Tyrants deſtroy our fun-
damental Government, Lawes, Religion, Free-
doms and Liberties, making of us abſolute ſlaves &
villains, only to ſatiate their luſt and pleaſure; ye
even then they ſtile themſelves *The Keepers of th*
Liberty of England, by Authority of Parliamen
Cloſe, and truſty keepers of our liberty, indeed
for we can come at none of it, they keep it from us
not for us: ſo Wolves may call themſelves keepe
of the Lambs which they have caught; or by the ſam
law, may a Cut-purſe be called the keeper of th
purſe, and be ſaid to have the ſame care of it: ſo
they are keepers of our liberty, only to keep them
ſelves. For by what authority was this *Individ*
um vagum, the Keepers, erected? By what auth
rity? why they will tell you by authority of Pa
liament. Cunning Curres! How they take th
people with this word Parliament! when Go
knows, they themſelves were all the Parliament b
whoſe authority the thing called Keepers (I kno
not what they be, for I never yet heard them n
med) were invented. So may Adulterers vote then
ſelves keepers of Chaſtity; or ſo may I murther
man againſt his will, and then call my ſelf keep
of his life, by his authority. For they deſtroy
the Parliament, when they deſtroyed the Kin
and there hath been no Parliament ſince. *V*
1 *H.* 4. *Rot. Parl. n.* 1. 14. *li.* 4. *Coke* 4 *Inſt. p.*4
and 4 *C.* 4. *f.* 446. Therefore they moſt falſly ca
themſelves a Parliament: Neither are they the R
pr

sentatives of the people, (as I shewed before;) at a company of Ungracious Tyrants, acting against the wills of the people. Yet, forsooth, they tell us, that the people have the supreme power, and that they act for the people, being their Representatives. Just as if I should take away all that another man hath, against his will, and then tell him, that he hath the supreme power over his goods, and that I took them away by his authority and power; or, as if I should take away his money, without his leave, and tell him, that I am his Representative. So these Foxes cozen the people with nonsensical cheats; and in all things, are Representatives of the Devil, not of the People: for they all well know, and some of them have declared so, that if the people might chuse their Representatives, those Representatives would restore the King to his own again, which these most injustly keep from him. We cannot serve God and Mammon, both at one time, Good and evil cannot stand both together. If the King come in and rule, these men must fall; If we serve the King as we ought, we cannot serve these at all; If God re-establisheth his Anointed, *Lucifer* must call down his Children; wickedness must be abolished, when righteousness takes place; therefore the Gaolers of the Liberty of *England* must down, when *Charles* the Second, our only lawfull Soveraign, is restored to his Crown, and Kingdome. Which they very well know, therefore they would fain

fain keep as long as they can, their Empire, which cost them their Souls, and Reputation. But let us return to our King.

When the Conquerour came in He got by right of Conquest all the Land of the Realm into his own hands, the whole *Kingdom* was his direct and proper inheritance in demeasn, so that no man can at this day make any greater title than from the Conquest to any Lands in *England*, for the King being owner and sole Lord of the whole Land and the People therein, did (as he lawfully might) dispose of the Land, and people, according to his will and pleasure; he gave out of his hands what Lands he pleased, to what persons he pleased, and reserved what tenures and services he pleased. So that in the Law of *England* we have not properly *Allodium*, that is, any Subjects Land that is not holden. We all hold our Lands mediately or immediately of the Crown, neither have we any right to our Lands any longer than we are faithfull, and loyal to the *King*, who first gave us them upon that condition for by the Laws of the Realm, if we take up arms against the *King*, imagine his death, or commit any other offence, which is high Treason, we forfeit our estates to the King, so that they return from whence they were first derived; the greatest and highest title or property which a Subject hath to his Lands is *Quod talis seisitus fuit in dominico; suo ut de feodo*. Now though this word *Feodum* doth (as *Littleton* teacheth)

Co. Lit. 1.

teacheth) legally signify inheritance, and so *Feodum Simplex*, signifieth a lawfull or pure inheritance, yet it is apparently manifest, that *Feodum* is a derived right, and doth import with it a trust to be performed, which trust broken forfeiteth the Estate to the King, who only hath (as *Camden* observeth) *Directum imperium, cujus nullus est Author nisi Deus.* For all the Lands within this Realm, were originally derived from the Crown, and therefore the King is Soveraign Lord, or Lord Paramount, either mediate or immediate, of all and every parcel of Land within the Realm, 18 E. 3. 35. 44 E. 3. 5. 48 E. 3. 9. 8 H. 7. 12. Therefore though in other places he which findeth a piece of Land, that no other possesseth, or hath title unto, & entreth into it, gaineth a property by his entry; yet in *England* property to Land cannot be gained any such way, for the Subject can have no property, but what was first by the Kings grant; therefore those Lands are still appropriated to the Crown, which the King did not give away to his Subjects; as if Land be left by the sea, this Land belongeth to the King, and not to him that hath the Lands next adjoyning, or to any other but the King.

Cælum Cæli Domino, terram autem dedit filiis hominum, All the whole Heavens are the Lords, the Earth hath he given to the Children of men, for which he only reserved their service, as an acknowledgement of his bounteous liberality: so the whole Kingdom is the Kings, but the Land therein

he

he hath given to his Children the people, for which he only reserved their allegiance and service, as a remembrance, and recognition, of his Royal bounty; in which reservation, the King (as my Lord *Bacon* writeth) had four institutions, exceeding politick and suitable to the State of a Coquerour.

First, Seeing his people to be part *Normans*, and part *Saxons*, the *Normans* he brought with him, the *Saxons* he found here, he bent himself to conjoyn them by Mariages in Amity, and for that purpose ordains, that if those of his Nobles, Knights, and Gentlemen, to whom he gave great rewards of lands, should dye, leaving their Heir within Age, a Male within 21, and a Female within 14 years, and unmaryed, then the King should have the bestowing of such Heirs in Mariage, in such a Family, and to such persons as he should think meet, which interest of Mariage, went still imployed, and doth at this day in every Tenure called Knights service.

The Second was, to the end that his people should be still conserved in Warlik exercises, and able for his defence, when therefore he gave any good portion of Lands that might make the party of Abilities, or strength, he withall reserved this service, That that party and his Heirs, having such lands, should keep a Horse of service continually, and serve upon him himself

Who then ought to have the Militia but the King?

ſelf, when the King went to Warrs, or elſe having impediment to excuſe his own perſon, ſhould find another to ſerve in his place, which ſervice, of Horſe, and Man, is a part of that Tenure called Knights ſervice at this day.

But if the Tenant himſelf be an Infant, the King is to hold this land himſelf, untill he come to full Age, finding him Meat, Drink, Apparel, and other neceſſaries; and finding a Horſe and a Man with the overplus, to ſerve in the Warrs, as the Tenant himſelf ſhould do if he were at full Age.

But if this Inheritance deſcend upon a Woman that cannot ſerve by her Sex, then the King is not to have the Lands, ſhe being 14. years of Age, becauſe ſhe is then able to have an Husband that may do the ſervice in perſon.

The Third inſtitution, that upon every gift of Land, the King reſerved a Vow, and an Oath, to bind the party to his Faith, and Loyalty; that Vow was called Homage; the Oath, of Fealty; Homage is to be done kneeling, holding his hands between the knees of the Lord, ſaying in the French tongue, *I become your Man of Life and Limb, and of earthly honour.* Fealty is to take an Oath upon a Book, that he will be a faithful Tenant to the King, and do his ſervice, and pay his Rents according to his Tenure.

The Fourth inſtitution was, that for Recognizance of the Kings bounty, by every Heir ſucceeding

ing his Anceſtor in thoſe Knight ſervice lands, the King ſhould have *Primer ſeiſin* of the lands, which is one years profit of the lands, and untill this be paid, the King is to have poſſeſſion of the land, and then to reſtore it to the Heir, which continueth at this day in uſe, and is the very cauſe of ſuing livery, and that as well where the Heir hath been in ward, as otherwiſe.

Many other Tenures with ſervices did the Conquerour inſtitute, as Grand Serjeanty, Petit Serjeanty, Tenure in Burgage, Soccage, Eſcuage *&c.* which being holden of the King, are called Tenures *in capite*, which is as much to ſay, as Tenures *de perſona Regis*, becauſe the head is the principal part of the body, and the King is the head of the body of the Commonwealth; Which Tenures brought many profits, and commodities to the Crown (which would be too tedious here to particularize) and are a clear teſtimony of the Kings Soveraignty. For no man can alien thoſe lands which he holdeth *in Capite*, without the Kings Licence, if they doe, the King is to have a fine for the contempt, and may ſeiſe the land, and retain it untill the fine be paid.

Co. Lit. 108.

By example, and in imitation of the King (For *Regis ad exemplum totus componitur orbis*) Did the Nobles, and Gentry, of this Nation (to whom the King had given large portions of land) grant out parcells of their land to their Servants, and under-Tenants

Tenants, reſerving ſuch ſervices, and appointing ſuch like Tenures, as the King did to them, as *Homage*, *Fealty*, *&c.* whereof you may read plentifully in *Littletons* Tenures; But their Tenants in doing Homage and Fealty to them, did alwayes except the Faith which they did owe unto the King; As in their making Homage appeareth, viz. *I become your man from this day forward of Life and Limb, and of earthly worſhip, and unto you ſhall be true, and faithful, and bear you faith for the Tenements I claim to hold of you (ſaving the Faith that I owe unto our Soveraign Lord the King)* Though they Swore to become the men of, and be true and faithfull to, their Lords, yet not ſo, but that they ſtill were the men of, and ever would be true and faithful to, the King their Soveraign, who was Lord over their Lords, and over the whole Realm, *Omnis homo debet fidem Domino ſuo, de vita & membris ſuis, & terreno honore, & obſervatione conſilii ſui, per honeſtum, & utile, ſalva fide Deo, & Terræ Principi*, Lib. Rub. cap. 55. We can oblige our ſelves to no men ſo deeply, as to take away our allegiance and fidelity towards the King; We muſt be for God and the King in all things, all our actings, and undertakings, ſhould tend to their Glory, which would prove our greateſt good and comfort; *Homagium Ligeum* is only due unto the King; the Law prohibiteth us to do Homage to any, without making mention of this Homage Co. Lit. 64.

due

due unto the Lord our King; therefore we muſt not be oppoſite to, or armed againſt him, but both our lives and members muſt be ready for his defence, becauſe he is Soveraign Lord over all, *Co. Lit.* 65.

As the Conquerour did make all his Subjects Feudaries to him, ſo likewiſe did he change our Lawes and Cuſtomes at his pleaſure, and brought in his own Country faſhions, which is the Common uſe of Conquerours. He cauſed all Lawes to be written in his language, and made what Lawes he thought meet, *Quod Principi placuerit, legis habet vigorem*, whatſoever the King willed, was the only law; His *fiat*, was as binding, as an Act of Parliament; and what he voted, no man, no not the whole Kingdome, had power to diſpute. There was no queſtion then made, but that the King ought to have the *Militia*, neither did any one think of, much leſſe, deny him a Negative voice. The Commons then thought it an high honour, to look upon the Kings Majeſty a farre off; To ſit, and rule their families at home, was all the Juriſdiction which they had, or claimed; They had not power to condemn one of their ſervants to death, much leſſe, their Soveraign Lord the King, from whom they then, and we now, have our being. The King had not then made them ſo much as the Lower Houſe, nor ever did admit them to his Counſel; The Lords, their Maſters, were only deemed worthy of this dignity; for

why?

why? *Tractent fabrilia fabri*, Let the Shepheard keep his sheep, and the Hogheard keep his hogs, and not meddle with the tuning of musical Instruments. Though the Plow-man can drive, and guide his horses well, yet he would make an ill Pilot to steer a ship; The Blacksmith may have skill to make a horse-shooe, but he would rather marre, than make a watch; The Commons may make good Subjects, but experience teacheth us, they will rather destroy both King, and Kingdome, than reform, or rectifie either. Therefore the Kings of *England* did never admit the Commoners into their Counsels, much lesse, intrust them with the Legislative power. For it is a Meridian truth, that as before, so from the Conquest, until a great part of the Reign of *Henry* the third, (in whose dayes (as some hold) the writ for election of Knights was first framed) the Barons and Prelates only made the Parliament, or Common Council of the Realm, whom the King convoked by his Royal Summons, when he pleased. Neither did the Council so convened, consist of any certain number, but of what number, and of what persons the King vouchsafed. Nay clear it is, by the Lawes made in the Reign of *Edward* the first, (which was above two hundred yeares after the conquest) that there was no certain persons, or formed body, whose consent was requisite to joyn with the King in making an act of Parliament; but when the King conceived it fit to make a Law, he called such persons

sons as he thought most proper to be consulted with. Indeed, at the Coronation of *Henry* the first, all the People of *England* were called by the King, and Laws were then made, but it was *per Commune Concilium Baronum.* And that King and his Successours, did not usually call the Commons but made Laws with the advice of which of the Subjects they pleased; and as Sir *Walter Rawleigh* and others write, the Commons with their *Magna Charta*, had but bastard births, being begotten by Usurpers, and fostered by Rebellion, for King *Henry* the first did but usurp the Kingdom; and therefore to secure himself the better against *Robert* his eldest brother, he Courted the Commons, and granted them that *Great Charter*, with *Charta de foresta*, which King *John* confirmed upon the same grounds, for he was also an Usurper, *Arthur* Duke of *Brittain* being the undoubted heir of the Crown.

Mr. *Howels Philanglus.*

So the House of Commons and the *Great Charters* had their original from such that were Kings *de facto* not *de jure.*

But it maters not which of the Kings first instituted the House of Commons, certain it is, that long after the Conquerour, its name was not so much as heard of in *England*, but (as it is apparent) one of his Successours did form them, and grant, not make Laws without their consent, and by a Statute made 7 H. 4. the Writ of Summons now used was formed, and by an other Act made 1 H. 5. direct

s given who shall be chosen, that is to say, *For Knights of the Shires, Persons resiant in the County, nd for Cities and Boroughs, Citizens and Burgesses welling there, and Free-men of the same Cities, and Boroughs, and no other.* So that now by the Kings acious Concessions, each Member of the house of ommons ought to be respectively elected, out of e Shires, or Counties, Cities, or Boroughs, by e Kings Writ, *ex debito Justitiæ.*

Now would it not strike a man with admiration, d make his hair stand an end, to hear, that the ouse of Commons should claim the Legislative ower, and protest to the world, that they were eater in authority and Majesty than the King, who ised them from nothing? surely 'tis but a dream, ich troubled the head a while, with strange Chiras, and then vanish'd; it is but a Phantasm, ich fanatick distempers raised in lunatick brains, d so perish'd; after ages will account it but an *Ovids Metamorphosis*, or as a Fable, told more for rth, and novelty, than for any truth or reality; why? are the pots greater than the Potter? or th he who ought for to obey, give Laws to him ose right it is to command? The King sayeth to House of Commons, come, and they come, and sayeth to them go, and they go, whatsoever the ng commands, that they cannot chuse by Law do; Nay the Lords their Masters, are but the gs Servants, the *King* is the head, and they are the servile Members; it is the property of the

Head, not of the Members to command; the inferi-
our Members are all at the will and nod of the
Head, the feet run, the hands work, and the whole
body moveth at the pleasure of the head, but with-
out the head the whole body is but a dead trunck,
and neither hands nor feet have power to move
so the Members of the Parliament without the King
their head, have not power to sit, much less to Act
there is no body without a head, nor no Parliament
without a King, they cannot move, nor convene
together, without his Royal Summons, neither can
they dissolve themselves, being convened, without
his command, the King assembles, adjourns, pro-
rogues and dissolves the Parliament by Law at his
pleasure, and therfore it is called in our Statutes and
Law-bookes, *Parliamentum Regis, Curia Regis*
et Concilium Regis, and the Acts of Parliament
are called the Kings Laws; and why not the Kings
Laws? doth not he make them? The whole bodies
and volumes of the Statutes proclaim the King the
sole Legislator. What is *Magna Charta* but the
Kings will, and gift? The very beginning of it will
tell you 'tis no more, *viz. Henry by the grace of*
God, &c. Know ye that we of our meer and free will
have given *these Liberties*: In the self same stile
runs *Charta de foresta*.

In the Statute of escheates made at *Lincoln*, 28
Edw. 1. are these words, *At the Parliament*
of our Soveraign Lord the King, by his Coun-
cil it was agreed, and also commanded by the
King

King himself, That &c.

The Statute of *Marlebridg* 52 H. 3. runs thus. *The King hath made these Acts, Ordinances, and Statutes which he willeth to be observed of all his Subjects high and low.*

3. *Edwardi primi*, The title of the Statute is, *These are the Acts of King Edward*, and afterwards it followeth, *The King hath ordained these Acts*, And the first Chapter begins, *The King forbiddeth and commandeth, That &c.*

6. *Edw.* 1 It is said, *Our Soveraign Lord the King hath established the Acts, commanding they be observed within this Realm.* And in the 14 Chap. the words are, *The King of his special grace granteth, That &c.*

The Statute of *Quo Warranto*, saith, *Our Lord the King at his Parliament, of his special Grace, and for affection which he beareth to his Prelats, Earls, and Barons, and others, hath granted, that they who have liberties by prescription shall enjoy them.*

1. *Ed.* 3. *To the honour of God, and of holy Church, and to the redresse of the oppression of the people, our Soveraign Lord the King &c. At the request of the Commonalty of his Realm by their Petition made before him and his Counsel in the Parliament, by the assent of the Prelats, Earls, Barons, and other great men assembled in the said Parliament, hath granted for him and his heirs &c.*

But wherfore evidences to prove that which no man can deny? The styles of the Statutes and Acts

printed to the 1 H. 7 are either, *The King willeth, the King commandeth, the King provideth, the King grants, the King ordains at his Parliament, or the King ordaineth by the advice of his Prelats, and Barons, and at the humble Petition of the Commons &c.* But in *Henry* 7 his time the ſtyle altered, and hath ſithence continued thus: *It is ordained by the Kings Majeſty, and the Lords ſpiritual, and temporal, and the Commons in this preſent Parliament aſſembled;* And why do the Lords and Commons ordain? Is it not only becauſe the King doth? It is ſo, they do, becauſe the King doth, which only denotateth their aſſent, for the Kings Majeſty giveth life to all, as the Soul to the Body; for did ever the Lords or Commons make an Act without the *King*? Never; they cannot; the Lords adviſe, the Commons conſent, but the King makes the Law, their Bills are but inanimate ſcriblings, untill the *King* breaths into their noſtrils the breath of life, and ſo that which was but mould before, becometh a Law which ruleth living Souls, and as Sr. *Edward Coke* obſerveth, In antient times all Acts of Parliament were in form of Petitions, which the King anſwered at his pleaſure; now if it be the duty of the Parliament to Petition, and in the power of the *King* to receive or reject their Petitions at his will, judg you who hath the ſupreme power. Neither doth the *King* only make the Laws, but he executeth them too, for all executions (which are the life of the Law) receive their

4 Inſt. 25.

force

force and vigour from the King. *Car la ley, le roy, et les briefes le Roy Sont les choſes per que home eſt Protect et ayde*, ſaith our Father *Littleton, Sect.* 199. There be three things whereby every Subject is protected, *Rex, Lex, & reſcripta Regis*, The King commandeth, his commands are our Laws, and thoſe Laws are executed only by the Kings Writs and Precepts; and although the King *Moſes*-like deputeth ſubaltern Judges, to eaſe himſelf of ſome part of the burthen of adminiſtring Juſtice, yet what they Judge, are the Kings Judgments; the Law is the rule, but it is mute, the *King* judgeth by his Judges, and they judging are the *Kings* ſpeaking Law; The Judges are *Lex loquens* the *Kings* mouth, the Commons are his eys, and the Lords his ears, but the *Kings* head is *Viva Lex*, the fountain of Juſtice, to whom God hath given his Judgments, and we have none but what the *King* Gods Vicar giveth to us; and why not the Kings judgments? *Quod quis̄ facit per alterum facit per ſe*, The *Kings* Patent makes the Judges, the power of pardoning offences only belongeth to the King: He may grant conuſance of all pleas at his pleaſure within any County or Precinct, to be holden there only, and remove the Courts at *Weſtminſter* to what place he pleaſeth, and adjourn the Terms as he ſees cauſe, this is book-Law, 6. H. 7. 9.6 *Eli. Dier* 226. But I pray what Summum Law ſet up the new ſlaughter-houſe in jus ſummum *England*, *viz.* the high Court of Juſtice? injuria.

Doubtlesse it was not the Kings Law, and if not his Law, it was no Law, for *England* never heard of any other but the Kings Laws.

You have already heard that the King was before Parliaments, that the King first instituted Parliaments, not Parliaments the King, that the House of Commons is but as it were of yesterday, and that both Houses are nothing else but what the King made them; Let us now see what the King did make them, & with what power this Idol the House of Commons is invested, & since they have nothing else to shew for what they are, than the Kings Writ, that being their Basis, and only legal authority, Take a view of the Writ.

The King *to the* Vicount *or* Sheriff *Greeting.*

WHereas by the advice and assent of our Counsell, for certain arduous and urgent affairs concerning us, the State, and defence of our Kingdom of England, and the Anglican Church, We have ordained a certain Parliament of ours to be held at our City, the day of next ensuing, and there to have conference, and to treat with the Prelats, Great-Men, and Peers of our said Kingdom; We command, and strictly enjoyn you, that making Proclamation at the next County Court, after the receit of this our Writ, to be holden the day and place aforesaid,

you cause two Knights girt with Swords, the most fit and discreet of the County aforesaid, and of every City of that County two Citizens, of every Burough two Burgesses, of the discreeter, and most sufficient, to be freely and indifferently chosen by them, who shall be present at such Proclamation, according to the Tenor of the Statute in that case made and provided, and the names of the said Knights, Cittizens, and Burgesses, so chosen, to be inserred in certain Indentures, to be then made between you and those that shall be present at such Election, whether the parties so elected be present or absent, and shall make them to come at the said day, and place, so that the said Knights for themselves, and for the County aforesaid, and the Citizens, and the Burgesses, for themselves, and the Cominalty of the said Cities, and Burroughs, may have severally from them full and sufficient power, to do and to consent to those things, which then by the favour of God shall there happen to be ordained by the Common Counsel of our said Kingdom concerning the businesse aforesaid; So that the businesse may not by any means remain undone for want of such power, or by reason of the improvident election of the aforesaid Knights, Citizens, and Burgesses; But we will not in any case, that you or any other Sheriff of our said Kingdome shall be elected: And at the day and place aforesaid, the said Election, being made in a full County Court, you shall certifie without delay to us in our Chancery under your Seal, and the Seals of them which shall be present at that Elect-

on, sending back unto us the other part of the Indenture aforesaid, affiled to these presents, together with the Writ. Witnesse our self at Westminster.

This Writ is the foundation of the Parliament, upon which the whole fabrick of their power and proceedings is grounded. It is that which setteth up a Parliament Man, and is the only Commission which distinguisheth him from another man; for without that, every man in the Kingdom hath equal right and authority to sit and vote in Parliament: Now by Law, no man ought to exceed his Commission; Therefore if the Lords or Commons act beyond the bounds of their power limited in this Writ, (their only Commission) they are transgressors, and incur the punishment of Malefactors. The Writ telleth you, that both Houses are but as it were the production of the *Privy Council*, for though the King *ordaineth* the *Parliament*, yet it is, *by the advice, and assent* of his Council: why then may not the Kings privy Council (being *prius tempore*) lay claim to the Soveraignty, as well as his Common Council? surely both have like right. The Lords are only enabled by their call, to *Conferr and Treat*, and that not without, but with the King. It is their Counsel to advise, not their power to authorize, which the King requireth; For why? had not the King ordained a certain Parliament to be, and there to have

Decl. of the Treaty, p. 15.

have Conference, and to treat with them, they had not come, to give him Counsel; and as they cannot come but when the King commands them, so neither can they chuse but come when the King doth command, except the King excuse them. And being come they are but (as Judge *Jenkins* saith) *Consiliarii*, *non Præceptores*, Counsellors, not Commanders, for to Counsel, is not to Command; They are only to advise, not to controul, or compel the King. The Parliament is ordained by the King (as appeareth by the Writ) only for certain arduous, and urgent affairs, 1. Touching the King. 2. The State of the Kingdom. 3. The defence of the Kingdom. 4. The state of the Church. And 5. The defence of the same Church. Though it be arduous, yet not urgent occasion, to destroy Kingship. To condemn the King to death, and punishment, is not touching the King but a Malefactor. To kill the King, is to destroy the kingdom, or to defend it, and his death, is the death of the Church and Religion. O how have the Long Parliament swarved from the true ends for which Parliaments were ordained! 4 Inst. 9.

Indeed the Lords (not as the upper House of Parliament, but as a distinct Court of the Kings Barons) have power to reform erroneous judgements given in the Kings Bench; But there is first Petition of Right made to the King, and his answer to it, *viz. Fiat Justitia.* The Court of Parliament

liament is only the House of Lords where the King sitteth, and they are his common-Counsel, it belongs to them to receive all Petitions, to advise his Majesty with their Counsel, and to consent to what Laws the King shall make by their advice.

Not to speak of the qualities of the persons of the House of Commons, being most of them (to wit Citizens and Burgesses) Tradesmen, brought up in their Shops, not in any University, or Academy of Law and Learning, and as fit to Govern and make Laws, Go

Yet forsooth these the Lowest, set up the Highest Court *viz.* The high Court of Justice. So Servants may set up a high Court, to try and condemn their Masters. *Asperius nihil est humili cum surgit in altum.*

wot, as Cows are to dance; The rest of them being Knights of Shires, chosen commonly rather for their Mony than their Wit, having greater wealth than head-pieces. I pass from their education to the authority which the King vouchsafed to bestow upon them, which is only what is contained in the Writ *viz. facere & consentire*, to do & consent, but to what Not unto such things which they shall ordain, but unto such things which are ordained by the King and his Common-Counsell, they are but only Ministerial Servants, and by the Writ it is clear that they are no part of the great Counsel of the Kingdom, they are but the grand Inquest and general Inquisitors of the Realm to find out the grievances of the people

4 Inst. 11.

le, and Petition to the King for redreſs, the Bur-
eſſes, and Citizens to preſent the defects in their
rade, and the *Knights* of the Shires, the burthens
nd Sores of their Counties, they ought
ot, nor are not admitted into the § Eli. ca. 1.
louſe before they have ſworn, that *the*
Kings Majeſty is the only and ſupreme Governour o-
er all perſons in all cauſes. This oath did every Mem-
et of the long Parliament take, before they ſet foot
nto the Houſe of *Charls* the Martyr, whom they af-
erwards murthered, and took poſſeſſion them-
lves of all that he or his royal progeny, had or
ould have; let the world judge how faithfully
heſe *Keepers* kept their Oathes, and Covenants.
low forſooth none muſt come into the Houſe
ut thoſe who firſt ſwear, that the *King* (who is)
not, but that they (who are not) are the *only*
preme Governours over all perſons in all cauſes. And
ill theſe oaths be kept? 'Tis perjury to keep
hem. Thus they joyn hand in hand, and oath to
ath, but it is but to do wickedneſs, for like King
Davids Rebels, they make a Covenant againſt their
ing, and would murther him, as they did his Fa-
her, if they could catch him: but *nulla pax malis*,
he wicked cannot hold together long, though they
nite their forces into one intire body, yet it is but
ke *Samſons* Foxes, by the tailes, only to ſet the
orld on fire.

When the Commons have taken the oath of Su-
remacy, and met together in a body collective,

in

in the house, they have not so much power as Steward in his Leet, or a Sheriff in his Tourn, so they cannot minister an oath, imprison any body by themselves, nor try any offence whatsoever, (much less try their King, and assume the Legislative power;) At a conference the Commons are always uncovered, and stand when the Lords sit, (surely there are no marks of Soveraignity) They indeed chuse their Speaker, but after their choice the King may refuse him at his pleasure, and make them chuse another, and *Lenthall* himself (as all other Speakers do) did, when he was presented to the King, disable himself as a person unworthy to speak before the King; yet now he is styled the Father of our Country. (How the world is turned up-side down!) These Parliamentiers heretofore were wont to be arrested by any common Person, and lyable to all Sutes, and punishments, as other men, untill the *King* graciously passed an Act for their indemnity, 4 *H.* 8. *ca.* So that they are nothing but what the King makes them, nor have nothing but by his grant; and all that the King did make them, appeareth by the Writ, which is to do and consent to such things as the *King* with his Common-Counsell should ordain.

4 Inst. 8.

Then stay Reader, and behold, stand still, with thy head and hands lift up to the heavens, and admire, with what impudence, and oppression, tyranny, and usurpation, the long Parliamentiers

fraud

ought with, who never had any other legal power
an by the Kings Writ, and have loſt that by the
ings death; yet tyrannize over three kingdoms,
ling themſelves the Repreſentatives of the
hole Kingdom, and that they were intruſted by
e People, with the Supreme and Legiſlative pow-
, which God and all the world knoweth is as
lſe as the Almighty is true. For firſt they do not
epreſent the King the head, nor the Peers who
e the higher and nobler part of the
ingdom, therefore they are not the 4 Inſt. 2.
epreſentatives of the whole kingdom,
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r by their Election the people did but deſign the
erſon, all the power the Commons have, proceed-
d from the King, which is contained in the Writ,
y which they were called. As Free-holders worth
orty ſhillings a year, and free-men of Cities, and
orroughs, would make very unfit Electors of Su-
reme Magiſtrates, ſo never did they, they cannot
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berty to Towns and Cities, to make choice of Bur-
eſſes, which had no ſuch power before the Kings
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Therefore, if the Commons exceed their commission, to wit, the power given them by the King's Writ, it is illegal, and their actings void in Law; and since the power given them by the Writ, is extinguished by the Kings death, the Long Parliament is by Law dissolved, and all the power which they take upon them since, is usurped, illegal, and Tyrannical, and contrary to the Lawes both of God and man. And to make their Tyranny the greatest under the Heavens, they protest to the world, that the Representatives of the people ought to have the Legislative power; yet they give Lawes (as they call them) to *Scotland* and *Ireland*, not having so much as one Member from both Kingdomes, in their representative body; not the eighth part of the Representatives chosen by the Counties, Cities, and Burroughs in *England*. So that no Tyrants since the Creation of the world did ever equallize these, either in cruelty or absurdity, wickednesse or foolishnesse: yet forsooth, in 1649. they made an Act, that it should be High Treason, for any one to affirm the present Government to be Tyrannical, Usurped or Unlawfull; or that these Commons are not the supreme Authority of the Nation. So thieves may murther the Father, and take away the inheritance from his Children, and then make a Law, that it shall be high Treason for any one to call them thieves or usurpers, or to say, they had not the supreme Authority. Thus they defend Tyranny with Tyranny,

ny, and one sin with another. *Unumquodque conservatur, eodem modo quo fit.* Things impiously got, must be impiously kept. They got their authority by blood, and by blood it must be kept; they smuggled themselves by lyes into the supreme self-created authority, and we must lye, and say they are the supreme authority, only because they do, otherwise we shall be executed for high Treason, against this infamous conventicle; So that of necessity we must displease God, if we please them, and live no longer, than we sin, for they have made it a capital offence to speak truth. I must confesse, most men amongst us, are frighted with this scarr-Crow, not only to lye, and affirm the long called Parliament to be the legal supreme authority, but also with St. *Peter*, forswear, and deny their persecuted Lord and Master the King, accounting no weather ill, so they be by their warm fire sides, and esteeming all men indiscreet, who publickly own their King, and therby incurr the displeasure of these domineering Tyrants. But for my part, I had rather be a Servant to God, and my King, than a Master amongst the unrighteous; I am a Member of the body of the Commonwealth, and therefore cannot see my head the King cut off, without crying, *Lord have mercy upon us.* It is the duty of all his Subjects both with pens and hands, to help their King out of the mire, into which these Rebels have

They are dead Members who do not.

cast

caſt him; not only the law of God, but the law of the land injoyneth us thereto: And I cannot ſee our Laws and Religion rooted up, without groans and ſighs; It is no time to be ſilent, when the fabrick wherein our whole treaſure and happineſs conſiſteth, is ſet on fire: Neither can ſilence, or innocence, protect one from the unjuſt violence of theſe Wolves; Sleeping, or waking, we are alwayes their prey: Some of us they murther for our Eſtates, ſome for their pleaſure, but all according to their wicked wills, not law. Therefore God knows whether I may be the next who muſt come to their pot; Howſoever, I had rather be taken, doing God, my King, and my Country ſervice, than in a drowſie Lethargy: I commit my Soul and Body, to the protection of the Almighty, who doth not let a ſparrow fall to the ground without his divine providence, therefore will not let me fall into the power of their luſt, without his permiſſion. The King fell, and why ſhould not I? The Lords will be done, who when he hath corrected his Children, will burn the rod. They can deſtroy only my Body: him only will I fear, who can deſtroy both Body and Soul. Give *Cerberus* a ſop cryes ſome men, and ſpeak fairly to the Monſter now in power: But it is but to go into Hell; Therefore I will neither flatter, nor diſſemble with them.

Not to ſpeak of the Modeſty of the Houſe of Commons in former Ages, ſcarce adventuring to

doe what they might, for fear they ſhould arrogate too much; As in 21 *Ed.* 3. When their advice was required concerning the proſecution of a Warr with *France*, They anſwered, *That their humble deſire of the King was, that he would be adviſed therein by the Lords, being of more experience than themſelves in ſuch affairs.* The like preſident of their Modeſty may you find in the 6 *R.* 2. and in the 3 *E.* 3. They diſclaimed to have Cogniſance of ſuch matters, *as the Guarding of the Seas, and Marches of the Kingdom.* We may conclude, that unleſſe it be the property of the Servant to command, and the Maſter to obey, or of the Souldiers to march before their Captain, that the King hath the ſupreme power, and is the ſole Legiſlator, not the Houſe of Commons: For the King repreſenteth God, the Commons only the noble People. As for both Houſes joyntly together, they are no Court at all; therefore can have no thoughts of having the Legiſlative power. And as the two Houſes have no power but what the King beſtoweth on them, ſo neither have they any title of honour and dignity, but by the Kings gift. For as all the lands in *England*, and all power and authority, is derived from the Crown; ſo by the laws of *England*, all the degrees of Nobilitie, and Honour, are derived from the King, the fountain of Honour, and Majeſty it ſelf, 4. *Inſt.* 63. What then? have the two Houſes joyntly, or the Houſe of Commons ſingly, the Soveraign

power, because they have none but what the King giveth them? Have they the Majesty, because they have no honour or dignity but by the Kings gift? Surely this is all the reason: The King made the Lords, not the Lords the King: a Peasant to day may be a Lord to morrow, if the *King* pleaseth and is the Pesant therefore the *Kings* master? surely no, it is the King who createth Barons, and so maketh them capable to sit in the House of Peers; but they are made but Peers, not Kings; nay they are but Peers of the Realm, not of the King: They are under, not above the *King*; For *sunt & alii Potentes sub Rege qui dicuntur Barones, hi est, robur belli*, saith *Bracton* l. 1. c. 8. Though they are *Potentes*, yet they are *sub rege*. As for the House of Commons, they are so far from being our keepers, or the masters of our *King* and kingdom, that there is not a Noble man amongst them. They receive their being from the breath of the Kings Writ, and having their being in a collective body, they are but the *Lower House*, whose name importeth subjection. But if the Commons when they sit in the House have the Soveraign power, where was it before their Sessions? and where is it when they are dissolved? What doth it hang in the Clouds, and drop on them when they sit, and dissolve like the Snow with the VVinter, when the *King* dissolveth them? *Soveraignty* is *permanent* and always continueth waking: The House of Commons are, and they are not, according to the

King

Kings pleasure, he assembles and dissolves them at his will. And what? doth the Soveraign power sleep or die, during their *interregnum*? one would think it belonged to the *King*, because he never dieth. O ridiculous Commons! I am weary of their absurdity in claiming the Soveraignty.

But as once it was demanded of an Oraaor; speaking very much in the commendation of *Hercules*, *Quis vituperavit*? So it may be demanded of me, treating of the *Kings* Soveraignty, who hath brought arguments against it? Truly for my part, I never saw any reasonable argument against it; many cavils, but no reasons. Evasions are the best proofs used by the Anti-Royalists: And when they shift a Question with forein matter, or a forein meaning, They think they have not only made a good answer, but also proved the point in question to be on their side: As when our Books say, every man in the kingdom is under the *King*, but the *King* is under none but God, They answer, the meaning of the book is, That every single man in the kingdom is under the *King*, but not the whole people collectively, for they are above the *King*. Just as if the Book should say, every man in the world is under the Heavens, but the Heavens are under none but God: And they should answer to evade it, The meaning of the Book is, That every single man is under the Heavens, but not the whole body of the people; for they are above the Heavens. O miserable invention! such absurdi-

ties are most of their Arguments. Therefore we may conclude, that since Club-Law set them above reason, it must be Club-Law which must pull them down. Let the Sword argue them out of the Kings possessions, which they have gotten by Rebellion, and it will be easie then to convince them that Rebellion against the King is unlawful. Had the King had no Revenues, he had still injoyed his Crown. It is the profit which maketh King-killing honest; And it is the sweetnesse of the Bishops Lands, which makes the Office of a Bishop so bitter, and odious, to our new States-men; The Law would have them ejected from their ill gotten Fortune and Estates; therefore they persecute the Law, as their utter Enemy, And say that they will have it no more coached in the City of *London*, but carted in the Country among the Swains; But they must likewise send the City with it into the Country, otherwise the Body will dye when the Soul departeth, and the City will perish, when the Law and its Retinue bid it farewell.

As Histories both forein and domestique, ancient and modern, and the whole Accademy of the Common Law, so it is apparent by many Records, and Judgements in Parliament: And both the Lords and Commons, in divers Acts of Parliament, through many successions of Ages, have declared that the King of *England* is *Monarcha*

Davis Irish Rep. fo. 90.

mperator in regno suo, a Monarch and Emperour in his Realm, above all the people in his kingdom, and inferiour to none on Earth, but only the Almighty, holding his Crown and Royal dignity, immediately of God, and of none else.

By the Statute of 28 *H.*8. *ca.* 2. enacted in *Ireland*, it is declared, that the Kings of *England* are *Lawful Kings and Emperours of the said Realm* of England, *and of this Land of* Ireland.

So by the Act of 16 *R.* 2. *ca.* 5. It is declared, *That the Crown of* England *hath been so free at all times, that it hath been in no earthly subjection, but immediately subject to God in all things touching the regality of the same Crown, and to none other.* And what is the House of Commons, a God? if they be but men, the Crown is not subject to them, for the Statute telleth you it is in no Earthly subjection. But perhaps they are Devils; neither will that serve their turn, for as it appeareth by the *Act*, The Crown is immediately subject to God, and to none other.

So by the Statute of 24 *H.* 8. *cap.* 12. it is declared, *Where by divers sundry old authentick Histories, and Chronicles, it is manifestly declared, expressed, That this Realm of* England, *is an Empire, and so hath been accepted in the World, governed by one Supreme Head and King, having the Dignity and Royal Estate of the imperial Crown of the same, unto whom a body politick compact of all estates, and degrees of people, divided in terms, and*

by names of Spiritualty and Temporalty, been bounden and ought to bear next God, a natural and humble obedience, he being also instituted and furnished by the goodnesse and sufferance of Almighty God, with plenary, whole and entire power, pre-eminence, authority, prerogative, and Jurisdiction, to render and yield justice, and final determination, to all manner of Folk, and Subjects within his Realm, and in all causes, matters, and debates whatsoever. Behold here, and consider the Judgement of the whole people, both Lords and Commons. Who can contradict what they said? None but the Antipodes of our Age, who contradict all Truth, Justice, Law, and Honesty. I heard it affirmed, that they were about to explode out of the new Testament the 13th. Chapter of the *Romans*, and other Texts in Scripture, which commanded subjection to Kings. Truly I believe they did not want knavery, but only conveniency to effect it. If the Bible had had but one Head, off it had went as sure as the Kings.

In the Statute of 1 *Eli. cap.* 1. and in several other Acts of Parliament, the Crown of *England* is called an *Imperial Crown*, and the Parliament *the Kings high Court*: And that you may see, that the Murtherers of *Charls* the Martyr, pretended to want water when they were in the Sea, read the Act of Parliament 1 *Ia. cap.* 1. wherein the Lords and Commons made this joyfull Recognition, *viz. Albeit, We your Majesties loyal and faith-*

ful

ll Subjects, of all Estates, and Degrees, with all poſ-
ble and publick joy and acclamation, by open procla-
ations, within few hours after the deceaſe of our
e Soveraign Queen, we declared with one full voice
tongue and heart, your Majeſty to be our only law-
ll and rightfull Liege-Lord and Soveraign, yet as
e cannot do it too often, or enough, ſo it cannot be
ore fit, than in this high Court of Parliament,
here the whole Kingdom in perſon, or by Repreſen-
tives is preſent, upon the knees of our hearts, to ag-
ze our moſt conſtant faith, obedience, and loyal-
, to your Majeſty, and your Royal Progeny, humbly
ſeeching it may be (as a memorial to all Poſteri-
) recorded in Parliament, and enacted by the ſame,
at we (being bounden thereunto by the Laws of
od and Man) do recognize and acknowledg, that
mediately upon the death of Queen Elizabeth, the
perial Crown of this Realm did by inherent birth-
ght, and lawfull and undoubted ſucceſſion, deſcend,
d come to your Majeſty, and that by lawfull right
d deſcent, under one imperial Crown, your Majeſty
of England, Scotland, France, and Ireland, *the*
oſt potent and mighty King, and thereunto we
oſt humbly, and faithfully ſubmit, and oblige our
ves, our heirs and poſterities for ever, untill the laſt
op of our bloods be ſpent, and beſeech your Maieſty
accept the ſame, as the firſt fruits of our loyalty,
your Majeſty and Royal Progeny, and Poſterity for
er; Which if your Majeſty will adorn with your roy-
aſſent (without which it neither can be compleat,

and perfect, nor remain to all Posterity,) we shall adde this to the rest of your Majesties inestimable benefits. But now *Tiber* runs backwards, and the Moon giveth light unto the Sun, the Servant ruleth the Master, and the Peasant is mightier and greater than the King: Nay in stead of walking on our feet (as our fore-Fathers did,) we walk upon our heads, and as for the old paths where is the good way, we will not walk therein, Jer. 6. 16. Our Ancestors have attested the Kings Soveraignity with their lives and sacred oaths, but we attest the contrary, so that if we of this age are not, our Ancestors of all ages past were ignorant perjured fools. Our Fathers (as you see in the fore-going Statute) did humbly submit, and oblige themselves, and us, their heirs, and Posterity, to be constant and faithfull in subjection to the King, and his Royal Progeny: But we (undutyfull to our Parents, as well as Rebellious to our *King,*) oblige our selves, and bind our souls, with many sacred oaths, to expell him from his Crown, rob him of his Revenews, and extirpate his Royal Progeny, being constant, and faithfull to nothing but our own lusts and ambition. They would spend their bloods to maintain, and defend the King: but we spend both our bloods and Estates, to offend and destroy him. They esteemed their Act void and imperfect, without the Royal assent; But we esteem and vote the Royal assent, void, imperfect, and useless. But where-

fore

fore do I say we? Lay the saddle on the right horse. It was neither Lords, nor Commons, Parliament, nor people, who perpetrated all these villanies; but it was fifty or sixty rotten tainted Members of the lower House, small in number, but great in transgression. So may the Tayl, nay a piece of the Tayl, destroy the whole body, and reign sole Lord Paramount. Oh what multitudes of impieties can the wicked accomplish in an instant.

Seneca. *Nullum ad nocendum tempus angustum est malis*, In no longer space than betwixt the Father and the Son, did these Horse-Leaches subvert our fundamental Government, destroy King and Kingdom, Parliament and People, and all our Laws, and Religion; so that the question is not whether the Parliament be above the King, but whether a little company of great Traytors and Usurpers, (the Dregs and Lees of all Tyranny,) be above both King and Parliament: For the Parliament (as you see by the joyfull recognition made to King *James* &c.) enacted, and most humbly acknowledged the King to be above both Parliament and People, and the Crown to be hereditary to the *King* and his Royal Progeny; but these men, and only these who by violence make themselves above both *King* and Parliament, defending their persons from the Justice of the Law, with Armed Red-Coats, and the greatness of their villanies, These are they who deny it, though

the Laws of the Realm, and all Histories, and all Kingdoms teach them otherwise.

God calleth himself a King in several places of the Scripture, to note, and signifie his Soveraignty, which surely he would not do, was the King the Peoples vassal or under Officer, as the Bedlam franticks of our age feign. Thou *art my King O God*, (saith *David*) *Command deliverance for Jacob*. The King and the Power to command are *Individua*, He is a Clout, no King, which cannot command; And who should be under his command? What? The People, taken particularly, and distributively, as single men, and not collectively as the whole Kingdom, according to the fanatick opinion of our Lunaticks? Why is he not then called King of single men? If he be King of a Kingdom, then all the People jointly or severally in his Kingdom are under his command, and if under his command, then he only hath power to give them Laws, be they in one collective body as in Parliament, at the Kings house, or simple bodies at their private dwellings. *Le Roy fait les leix avec le Consent du Seigneurs, et Communs: et non pas les Seigneurs, et Communs avec le consent du Roy*, is the voice of the Common Law, The King makes Laws in Parliament, with the consent of the Lords and Commons, and not the Lords and Commons with the consent of the King.

Psal. 10. 16 29. 10. 47. 2. 7. 44 4.

Vin-

Virg. 7 Eneid. *Hoc* Priami *gestamen erat, cum jura vocatis*
More daret Populis——.

And 5 Eneid.

——*Gaudet regno Trojanus Anchises,*
Indicitq; forum, & patribus dat jura vocatis.

The Lords and Commons have power only to propound, and advise, it is only the *Kings Le roy le veult*, which makes the Law, their propositions and advice signifie nothing, if the King saith *Le Roy se aviser*a; They have not power to grant him any subsidies, untill the King saith, *Le Roy remercieses loyaulx et ainsi le veult.* Therefore much less the Soveraignity. It would be strange, if the assembling of the Subjects together should make them Masters over the King, who gave them power to assemble, and hath power to turn them home again when he pleaseth. *Legum ac edictorum probatio, aut publicatio, quæ in curia vel Senatu fieri solet, non arguit imperii majestatem in Senatu vel curia inesse*, saith *Bodin. de Rep. li.* 1. *ca.* 8. The publishing, and approbation of Laws and Edicts, which is made ordinarily in the Court of Parliament, proves not the Majesty of the State to be in the said Court, or Parliament; It is the Kings Scepter which giveth force to the Law, and we have no Law, but what is his Will. The

King

King surely would never call his Subjects, to bind him with Laws against his will, much lesse to take his Dominion from him, and make himself a Vassal, and Officer, to his two Houses, or either of them, who were not capable themselves of any Office without his Gift and Licence. The Kings of *England* have called many Parliaments, yet the Government hath alwayes continued Monarchical, and the King not under, but above the people, inferior only to God; even Forein Politicians will tell you so. Let famous *Bodin* (who tanketh our Kings amongst the absolute Monarchs) speak for all, lib. 1. cap. 8. *Habere quidem Ordines Anglorum authoritatem quandam, jura vero Majestatis & imperji summam, in unius Principis arbitrio versari.* The States (saith he) of *England*, have a kind of authority, but all the rights of Soveraignty, and command in chief, are at the will and pleasure of the Prince alone. Learned *Cambden* in his *Britannia*, *fo.* 163. teacheth us, *As touching the division of our Common wealth, it consisteth of a King, or Monarch, Noblemen, or Gentry, Citizens, freeborn, whow we call Yeomen, and Artisans or Handicrafts-men. The King whom our Ancestors (the English Saxons) called Coning and Gining (in which name is implyed a signification both of power and skill) and we name contractly King, hath Soveraign power, and absolute command among us, neither holdeth he his Empire in Vassalage, nor receiveth his investure, or enstal-*

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ing of another, ne yet acknowledgeth any ſuperiour but God alone. Now if Reaſon, and the Judgement of our Anceſtors, would ſatisfie our frenzy upſtarts, what greater authority would they have? But that they are troubled with ſo many viſions, and falſe revelations of their own, I would commend to them a true viſion, in the Reign of *Edward* the Confeſſor, *viz.* One being very inquiſitive, and muſing what ſhould become of the Crown, and Kingdom, after King *Edwards* death (the blood Royal being almoſt extinguiſhed) he had a ſtrange viſion, and heard a voyce which forbade him to be inquiſitive of ſuch matters, reſounding in his ears; *The Kingdom of* England *belongeth to God himſelf, who will provide it a King at his pleaſure.* But now forſooth it belongeth to the people, and they will provide it a King at their pleaſure: It is the people now which make the King; if ſo, why ever had we any Kingdoms? why were they not called *Peopledoms*? The Kings of *England*, with them of *France*, *Jeruſalem*, *Naples*, and afterwards *Scotland*, were anciently the only anointed Kings of Chriſtendom. And as the Kings in Scripture (as *Aſia*, *Jehoſhaphat*, *Hezechiah*, &c.) ſo the Kings of *England* have alwayes had the ſupremacy in Eccleſiaſtical cauſes: *Reges, ſacro oleo uncti, ſunt capaces ſpiritualis juriſdictionis.* 23 Ed. 2. *Rex eſt perſona mixta cum Sacerdote, habet eccleſiaſticam et ſpiritualem*

Cambdens Remains. See 2 Chro. 15, & 17. & 29, & 30, & 31.

tualem jurisdictionem,, 10 *H.* 7. 18. And although Kings ought not to be Ministers of the Church, as to dispense the word and Sacraments; *for no man taketh this honour unto himself, but he that is called of God, as was* Aaron, Hebrews 5. 4. Yet since they are called of God to be *Kings*, as his Vicegerents, they have power to look to, and have a care of the Church, that the word be preached, and the Sacraments administred, by fit persons, and in a right manner, else how should *Kings* be Nursing Fathers to the Church, had they not a Fatherly power over it? Therefore many Acts of Parliament, in several Kings Reigns, and the whole Current of Law Books, resolve and affirm the *King* to be head, and have Supreme Jurisdiction in Ecclesiastical causes. In the first year of *Edward* the sixth, a Statute was made, *That all Authority and Jurisdiction both Spiritual and Temporal, is derived from the King.* So in the Reign of *Edward* the Confessor, was this Law, cap. 17. *The King, who is the Vicar of the highest King, is ordained to this end, that he should Govern and Rule the Kingdom, and People of the Land, and above all things the Holy Church, and that he defend the same from wrong doers, and destroy, and root out workers of mischief.* But since Reverend *Coke* in the fifth part of his Reports, *De jure Regis Ecclesiastico*, hath with luculent examples, and impregnable lawes, made it so

Isa. 49. 23.

ſo clear, (that no man can gainſay it) that the King ought, and the Kings of *England* ever ſince before the Conqueſt, until the Reign of Queen *Elizabeth*, (at which time he writ) have had the ſupreme power and juriſdiction, in all Spiritual, and Eccleſiaſtical cauſes, I referre you to his Book, only reciting part of his concluſion, *viz.* *Thus hath it appeared, as well by the antient Common Lawes of this Realm, by the Reſolutions and Judgments of the Judges, and Sages of the Lawes of England, in all ſucceſſion of ages, as by authority of many Acts of Parliament, antient, and of later times, that the Kingdome of* England *is an abſolute Monarchy, and that the King is the only ſupreme Governour, as well over Eccleſiaſtical perſons, and in Eccleſiaſtical cauſes, as temporal, within this Realm.* And in another place, *fo.* 8. he ſaith, *And therefore by the antient Lawes of this Realm, this Kingdome of* England *is an abſolute Empire, and Monarchy, conſiſting of one head, which is the King; and of a body politick, compact and compounded of many, and almoſt infinite ſeveral, and yet well agreeing Members. All which the law divideth into two ſeveral parts, that is to ſay, the Clergy, and the Laity; both of them next, and immediately under God, ſubject, and obedient to the head. Alſo, the Kingly head of this politick body, is inſtituted, and furniſhed with plenary, and intire power, prerogative, and juriſdiction, to render juſtice and right, to every part and member of this body, of what eſtate, degree, or calling ſoever, in*

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all causes, Ecclesiastical or Temporal, otherwise he should not be a head of the whole body. Now he that looketh upon these Authorities, and yet saith, that the King is not above both Parliament and people, nor hath soveraign power over them, will likewise look upon the sun in the Heavens, and yet say, that it is not above, but below the earth; and when he is in the midst of the sea, say, that there are no waters in the world. If then the King hath the supreme power over Parliament and people, (as most certainly he hath) how then could the Parliament or people, (much lesse, sixty of them) question, or judge their King? For no man can deny, but that the greater power ought to correct and judge the lesser, not the lesser, the greater. How could they, did I say? Why, *vi & armis*, by violence and injury, not by law. So may I go and murther the King of *Spain*, or the King of *France* and then tell them, that their people have the supreme power over them. The case is all one, only these Rebels murthered their natural Father and King, to whom nature, and the Lawes of God and man, had made them subjects; but I should murther a forein King, whom I ought not to touch he being the Lords annointed.

It is easie to prove the Soveraignty of the Kings of *England*, by their Stiles, (unlesse our anti-monarchical Statists will say, they nick named themselves.) Their several stiles, since the Conquest you may see in the first part of my Lord *Coke's*

ſtitutes *Fo.* 27. Therefore I will not trouble you with a recital of them; as for the ſtyles before the Conqueſt, take one for all, which you may find in the Preface of *Co. li.* 4. and in *Davis* his Iriſh reports *Fo.* 60. In a Charter made by *Edgar* one of the Saxon Monarchs of *England*, before the Daniſh Kings. *viz. Altitonantis dei largiſſima clementia, qui eſt Rex Regum, & dominus dominantium, Ego Edgarus Anglorum Baſileus, omnium q̄ rerum, Inſularum Oceani quæ Britanniam circumjacent, cunctarum q̄ Nationum quæ infra eam includuntur, Imperator et dominus, Gratias ago ipſi Deo omnipotenti Regi meo, qui meum imperium ſic ampliavit, & exaltavit, ſuper Regum patrum meorum, Qui licet Monarchiam totius Angliæ adepti ſunt a tempore Athelſtani, qui primus Regum Anglorum omnes Nationes quæ Britanniam incoluit ſibi armis ſubegit, nullis tamen eorum ultra fines imperium ſuum dilatare agreſſus eſt, mihi tamen conceſſit propitia Divinitas cum Anglorum imperio, omnia regna Inſularum Oceani cum ſuis ferociſſimis regibus uſq; Norvegiam, maximamq; partem Hiberniæ cum ſua nobiliſſima Civitate de Dublina, Anglorum regno ſubjugare, quos etiam omnes meis imperiis colla ſubdere dei favente gratia coegi.* By which you may obſerve the firſt Conqueſt of *Ireland*, and that the Kings of *England* are Emperours, and Monarchs in their Kingdom, conſtituted only by God, (the King of Kings and Lord of Lords,) not by the people. And ſo did many other Kings of *Eng-*

land stile themselves, as for example: *Etheldredus totius* Albionis, *Dei Providentia, Imperator*: and *Edredus Magnæ* Britanniæ *Monarcha*, &c.

But that our prepostrous Commonwealths men might make themselves most ridiculous, as well as impious in all things, they would argue the King out of his *Militia*, and have him to be their Defender, yet they would take away his sword from him. O Childish foppery! What? a Warriour without arms? a General without souldiers? why not as well, a Speaker without a mouth? such Drollery was never heard of in the world, until the Infatuation of these infandous Republicans hatcht it. *Nay, but there shall be a King over us* (cryed the Israelites) *that we also might be like all the Nations, and that our King may judge us and go out before us, and fight our battels*, 1 Sam. 8. 19. And what? should he fight without the *Militia*? should the King be over the people, judge them, and go out before them to battel, yet ought the people to have power to array, arm, and muster the souldiery at their pleasure? ought they to appoint what Officers and Commanders they thought fit? surely no: For *he will* (saith *Samuel*, verse 12.) *appoint him Captains over thousands, and Captains over fifties*. So 11 *Sam.* 12. 29. *David gathered all the people together, and went to Rabbath, and fought against it, and took it*. But why do I cite *David*? Had not all the Kings in the Scripture, nay, have not all the Kings in the world the chief pow-

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over their *Militia*? Surely, nothing is more certain; otherwise, what difference would there be between the King and Subject? *Militarem autem prudentiam, ante omnia necessariam, Ego Principi asseo, adeo ut sine ea, vix Princeps. Quomodo enim aliter se tueatur, sua, ac suos*, saith *Justus Lipsius*. No *Militia*, no King; For how can he defend himself and Kingdome without it? The Puppy dogs would master the Lyon, were it not for his pawes; the cowardly Owles would conquer the Eagle, if he had no talons; and the King would be a laughing stock, both at home and abroad, were it not for the sword, which God (not the people) hath girded to his side. The King *beareth not the sword in vain*, saith St. *Paul*, Rom. 13. 4. But surely he would bear it in vain, had he not power of himself to draw it, or sheath it, but when the people pleased; he would be but a poor *revenger, to execute Gods wrath*, had the people, (as our Novists feign) not he, the sole disposing of the *Militia*. *Unges eum ducem*, 1 Sam. 9. 16. *Thou shalt anoint him to be captain over my people*. Which shewes the Kings right to the *Militia*, being Captain over his people. *Unum est Regi inexpugnabile munimentum, amor civium*. I must confesse, the Citizens, and peoples love is the best fortresse, and bulwork for Kings; but Charity growes cold, Loyal love, and Citizens, are not alwayes companions; whole Cities, nay whole Countries, may prove perfidious to their King; and whilst the King dischargeth the

office of a loving father, his people
Teste Anglia. may turn Traytors, and rebell a-
gainst his goodnesse. Therefore it is
good walking with a horse in ones hand, and ever
safest for Princes, even in the greatest peace, to
have a well-disciplin'd *Militia* in a readinesse; for
the affection of the people, like the wind, is never
constant; *In Rege, qui recte regit, ne-*
Bract. fo. 1. *cessaria sunt duo hec, arma videlicet*
Justin. In- *& leges, quibus utrumque tempus, bel-*
stitutes; Flet. *lorum & pacis, recte possit gubernari;*
utrumque enim istorum alterius indi-
get auxilio, quo tam res militaris po-
sit esse in tuto, quam ipsa leges, usu armorum, & pr-
sidio possint esse servata. Si autem arma defecer-
contra hostes rebelles & indomitos, sic erit regn-
indefensum: si autem leges, sic exterminabitur ju-
stitia, nec erit qui justum faciat judicium, The La
and Arms, are so necessary, and requisite in a Kin
that without both, he can have neither; for h
could he execute, and maintain his lawes, with
arms? and how could he levy war, without law
to direct, and guide his Arms? He could n
ther proclaim war, nor make leagues, or pea
without them. The King is
Davis Irish Re- *stos totius Regni*, and by
ports, fo. 58. ought to defend, and save
Fitz. n. 6. 113. Realm. But surely he would
333. but a poor keeper, if the peo
had power to keep his weapo
fro

from him at their pleasure. *Custodes libertatis Anglie*, The Keepers of our liberty, could not keep it from us, without the force of the *Militia*: and how should the King maintain his Realm in peace, and defend our lives, liberties and estates, from the forein, and domestick Tyranny of Traytors and Rebels, had he not the sole power, and strength of Arms? The Subjects of *England* are bound by their liegeance, to go with the King, *&c.* in his wars, as well within his Realms, as without, as appeareth by the Statute of 2 *Ed.* 6. cap. 11. and by a Statute made 11 *H.* 7. c. 1. *The Lords and Commons assembled in Parliament, declare it to be the duty, and allegiance of the Subjects of* England, *not only to serve their Prince, and Soveraign Lord, for the time being, in warres, but to enter, and abide in service, in battel. and that both in defence of the King and land, against every rebellion, power, and might reared against him.* But wherefore should I make my self ridiculous, in attempting to prove that which no age hath denied? It hath been the Custome of all Kingdoms, the practice of all times, and the Common Law of the Realm of *England*, ever since it was a Realm, that the power of the *Militia* did alwayes belong unto the King: nay it is proper to him *jure modo* he hath an inherent, and inalienable right to it. Which right hath been declared, and confirmed by many Acts of Parliament, in all succession of ages, which in a case so clear, need not

Calvins case, fo. 7.

to be recited. It belongs to the King only to make leagues with forein Princes. 2 *H.* 4. *ca.* And as it is resolved in our Law Books, if all the people of *England* should break the league made with a forein Prince, without the Kings consent, yet the league holds, and is not broken; Nay so farr are the People, or House of Lords, or Commons from having the power of the Militia, that (as you may read the expresse words, 3 *Inst. pa.* 9. *If any levy Warr to expulse strangers, to deliver men out of Prisons, to remove Counsellors, or against any Statute, or to any other end, pretending Reformation of their own heads, without Warrant, it is high Treason; For no Subject can levy Warr within the Realm, without Authority from the King, for to him it only belongeth.* O then admire the impiousnesse, and impudence of the long called Parliament, who murthered their King for committing Treason against them, whereas by the Laws of the Land, they were the only Traytors against him. So may the offender punish the offended, for the offence which he himself committed; and so may the Prisoner condemn, and execute the Judge, for the Crime whereof himself is only guilty. The only reason why they demanded the Militia of the King, and said that it only belonged to them, was not, because the King ought not to have it, for they well knew, that by the Law of all Ages, it did only belong to him

19 E. 4. 46.
22 E. 4.

nd not to them; But how then could they carry
n, and accomplish, their wicked design of Mur-
hering him, if they still let his Sword hang by his
ide? Therefore they first laid hold on that, and
rested the Militia out of his hands, arguing that
t did not belong to the King, but to them. So
Murtherers may say, that the Sword of him whom
hey intend to murther, doth not belong to the
owner, but to them, to the end, they may with
he more ease and safeguard, perpetrate their
wickedness. And that they might have a shadow to
hide all their filthyness; They first got several
Counties to Petition for the Militia, which they
fterwards took by violence, nay they themselves
did first Petition the King for it. So sturdy Beg-
gars first beg for an Almes, and by and by knock
their Benefactor on the head, and make them-
selves Masters of what they before entreated for:
And indeed the most part of their Villanies did
commence with Petitions, for in driving on their
wicked designs, they always got the Rascal ra-
ble of the People, to heap in Petitions, for what
they themselves set them upon, as if these Godly
Villains did nothing, but what they were driven
to through commiseration of the people, when
God knows, they did nothing, but what was for
the satisfaction of their own wicked Lusts, and
Ambition. For when the Souldiers, and other
baser sort of the people, cryed out for Justice and
Privilege of the Parliament; Even then was the

Injustice of these Rebels most promoted, and the Parliament did not then only lose its privileges, but its very life and being. Thus Barbers may cut off the Head, when they pretend to trim the Hair, and so may Physicians destroy and kill the Body, when they pretend to apply Medicines. For, as now it appeareth even to the blind, their pious pretences, were but a Colour, for their wicked intentions, to destroy both King and Parliament, and root up all our Laws and Religion, when they seemed to act most to preserve them.

Now since the power of Warr only belongeth unto the King, it must of necessity follow, that the King hath power to levy Taxes, and impose Subsidies on his people to maintain the Warr, otherwise it would be in vain to think of waging Warr: for all Souldiers must have (*Vectigalia*) Food, Apparel, and Arms, and where should the King have this but in his own Kingdom? To be short, it is a duty laid upon the Consciences of all Subjects, to supply their King with all necessaries, both in time of Warr, and Peace: And a thing commanded both by our Saviour, and his Apostles, *Render unto* Cæsar, *the things which are* Cæsars. And 13 Rom. *Render therefore to all their due, Tribute, to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.* But our *Antipodes* subverting all Scripture, render to no man their dues, and that they may act contrary to the very words and mean-

ing,

ing of every Text, They do not render Tribute, Custom, Fear, and Honour, to the King, to whom it is only due, but forsooth to themselves, to whom it is not due. So may the Servant murther his Master, and take all his Revenues, and Honour as due only to himself. He which argueth that the King hath not right to chuse his Privy Counsellors, Great Officers, and Judges, *&c.* will likewise say, that the Master hath not right to chuse his Servants, it being the practice of all Kingdoms, as well as of *England*, and due to him by the Law of Nature; *Thou shalt provide out of the People able Men*, saith *Jethro* to *Moses*, when the 70. grand Senators of *Israel*, the Great Sanhedrim of the Jews were to be chosen; By which you see, the great Officers, *&c.* are to be chosen out of, and not by the people, but by the King. So *Pharoah*, not the people, made *Joseph* Ruler over all the Land of *Ægypt*, and *Nebuchadnezzar*, and not his people, made *Daniel* Ruler over the whole Province of *Babylon*. And since our Lawyers are so forward to take Commissions, and be made Judges by every power, which getteth uppermost, be it right or wrong, Let me tell them, that it is an undoubted truth, that every person, who hath been since the murther of *Charls* the Martyr, or shall hereafter (without the authority of *Charls* the second) be condemned and executed for any Crime (whether guilty or not guilty) in the Kings Bench, or at the Assizes,

or

or elsewhere, is murthered, and all the Judgments, acts and proceedings of those nominal Judges, or Commissioners are void, as things done *Coram non judice*. So that it consequently followeth, that these lawless Judges are principals in every murther, so committed. Vengeance only belongeth unto God, *Deu.* 32. 35. *The King is the Minister of God, a Revenger to execute wrath upon him that doth evil.* Therfore whosoever prosecuteth in the Kings Courts against the life of any man (as in an Appeal &c.) or sueth for recompence for any wrong done unto him, he doth not take vengeance, but God, who executeth his wrath by his Minister the King. But if any private man, or the whole people take upon them to make themselves their own Carvers taking what recompence they think fit, either against the King or any of their fellow Subjects, in this case they make themselves their own Revengers, and rob God of his right, for vengeance belongeth to him, not to them. Therefore if any man, though in a way of publick Justice, take upon him to condemn and execute any man, without authority and power from the King, he is a Murtherer, and malicious Revenger upon whom the vengeance of God (whom he endeavoureth to cheat and rob) will fall. Oh then admire, and bewail the Infandous Murthers, and Murtherers of our age, wherein the good are destroyed for performing their duty towards God and their King, and the wicked flou-

rish

rish, only because they are sinfull, for whosoever will not be a Rebel, must not be a Commonwealths-man amongst these new Republicans. Yet forsooth they have such a form of Godlinesse amongst them, that whosoever doth not approve of their wickednesse, but speaketh of their actions according to their deserts, they call such men the ungodly, and flatter themselves, saying, the Saints of all ages have been spoken evil of by the wicked, holy *David*, nay our Saviour and his Disciples were reviled by the Reprobate, therfore no wonder if the Malignant Cavaleers do reproach, and vilifie our piousnes, and brotherly love and charity one towards the other. So *Belzebub* may call them impious, who do not account him the only good Angell. How these men would be esteemed most Religious, even when they commit Sacrilege, and seem righteous even in the very act of wickednesse; They murther many, and take away the Estates of all Royalists, yet if the Royalists whom they have thus spoyled, tell them according to Gods Commandments, that they ought not to be swift to shed blood, not covet their neighbours goods, these Saints presently tell them, that they have not the Spirit of Godliness in them, but that they are the abusers of Gods word, and his Children, as if Gods Spirit give them authority to act wickedly, and that none but they were the children of God, who had got their wealth by murther, rapine, and sacrilege: O Monstrous! If you call

their

their ill gotten Government, Tyranny, or Usurpation, they number you amongst those filthy Dreamers, who speak evil of Dignities, and will not submit to lawfull authority. Yet these Antipodes could revile their Soveraign the King, with multitudes of scurrilous Pamplets, cut off his head, and banish his Royal Progeny, taking away their Lands, and the Estates of thousands more, yet they would make one believe, that they never spoke evil of Dignities, nor ever resisted lawfull authority. O pious Rebels!

So far are our Laws of *England* from allowing Subjects to take up arms against the King, or to condemn & execute him, that it is high treason for any one, or all of his Subjects, but to imagine the Kings death, which the wisdom and Religion of our Realm hath from age to age so much hated and abhorred, that an offender therin, by the Laws of the Land, shall be hanged, and cut down alive, his bowels shall be cut off, and burned in his sight, his head shall be severed from his body, his quarters shall be divided asunder, and disposed at the Kings pleasure, and made food for the birds of the air, or the beasts of the Field, and his wife and children shall be thrust out of his house, and livings, his seed and blood shall be corrupted, his Lands and goods shall be confiscated, and (as by the Statute of 29 H. 6. 1. It is ordained of the Traytor *John Cade*) hee shall be called a false Traytor for ever. 25 E. 3.

ver. But the Traytors against *Charls* the Mar-
yr have prevented this punishment (most due to
hem) by the greatnesse of their villanies. Yet
hough they are got out of the reach of Justice, and
rample our Laws and King under their feet, let
hem remember that God is above Earth, and will
give them their reward, if not in this world, yet in
he world to come.

The aforesaid Statute of 25 *Ed.* 3. (as you
may read in *Pulton de pace Regis, & Regni*, fo.
108.) doth confirm it to be high treason, for any
person to compasse, or imagine the death of our
Soveraign Lord the King, the Queen, *&c.* by
which words, it doth approve what a great regard,
and reverend respect, the Common Law hath al-
wayes had to the person of the King, which it hath
endeavoured religiously, and carefully to preserve,
as a thing consecrated by Almighty God, and by
him ordained, to be the head, health, and wealth
of the Kingdom, and therefore it hath ingrafted
a deep, and settled fear in the hearts of all sorts
of Subjects, to offer violence, or force unto it, un-
der the pain of High Treason: insomuch as if he that is *Non Compos Mentis*, do kill, or attempt to kill the King, it shall be adjudged in him High Treason, though if he do commit petit Treason, homicide or larceny, it shall not be imputed unto him as Felony, for that he knew not what

Leges Auredi, ca. 4. Co. Lib. 4. 124. See 3 Inst. pag. 4. and 6.

what he did, neither had he malice prepensed, nor a felonious intent. And this law doth not only restrain all persons from laying violent hands upon the person of the King, but also by prevention, it doth inhibit them so much as to compasse, or imagine, or to devise, or think in their hearts, to cut off, by violent, or untimely death, the life of the King, Queen, *&c.* for the only compassing, or imagination, without bringing it to effect, is High Treason, because that compassing, and imagination doth proceed from false and traiterous hearts, and out of cruel, bloudy, and murdering minds.

Thus you see with what reverence our Lawes do adore his sacred Majesty our King, detesting nothing more, than the violence, or damage offered to him: yet forsooth, the Rebels affirm, they killed the King by the Common Law, and why by the Common Law? what, because the Commons made it? surely that is all the reason, for there is no law under the Heavens, which warranteth Subjects to kill their King: but all lawes both humane, and divine command the contrary. Many are the publick oaths, (as you may read in Mr. *Prynne's Concordia discors*) protestations, leagues, covenants, which all *English* Subjects, (especially Judges, Justices, Sheriffs, Mayors, Ministers, Lawyers, Graduates, Members of the House of Commons, and all publick officers whatsoever) by the Lawes, and Statutes of the land have formerly taken, to their lawful hereditary

Kings,

Kings, their heirs, and ſucceſſors, to bind their ſouls and conſciences, to bear conſtant faith, allegiance, obedience, and dutiful ſubjection to them, and to defend their Perſons, Crowns, and juſt royal Prerogatives, with their lives, members, and fortunes, againſt all attempts, conſpiracies, and innovations whatſoever. But ſince, all thoſe ſacred oaths have been trayterouſly violated, and broken by the Rebels againſt *Charles* the Martyr. I will only preſent you with the effect of the Oath of Allegiance, which every one is to take when he is of the age of twelve years; and this oath was inſtituted in the time of King *Arthur*. *Calvin's* Caſe, fo. 7. *Co. Lit.* fo. 68. 172. *You ſhall ſwear that from this day forward, you ſhall be true and faithful to our Soverain Lord King* Charles, *and his heirs, and truth and faith ſhall bear, of life and member, and terrene honour; and you ſhall neither know, nor hear of any ill, or dammage intended unto him, that you ſhall not defend. So help you Almighty God.* The ſubſtance aud effect of this oath (as it is reſolved, and proved in *Calvin's* caſe) is due to the King, by the law of Nature, and is called *Ligeantia naturalis*, being an incident inſeparable to every Subject; for ſo ſoon as he is born, he oweth by birth-right ligeance and obedience to his Soveraign, and therefore the King is called in his Statutes our natural liege Lord, and his people, natural liege Subjects. But *Ligeantia legalis*, is ſo called becauſe the Municipal Laws of this Realm

have prescribed the order and form of it. None can deny but that obedience is due from the Son to the Father by the Law of Nature, yet may the Municipal Laws of the Realm prescribe formality and order to it, not diminishing the substance. So likewise may they to the Allegiance due by nature to the *King*.

Thus have you seen how the English Traiterous Rebells, contrary to all the Laws of God, the Law of Nature, the Law of Nations, the Laws of our Realm, and against the foundation of Christian Religion, have by an unheard of example, most wickedly murthered, & as a common Thief, and vile vassal of the people, condemned their gracious King, whose name from the very beginning of the world hath ever been esteemed amongst all Nations great and holy; whom the Prophets and Apostles, nay our Saviour himself, and all the Primitive Christians, both with their lives, death, examples, and Doctrine have taught, and commanded us to reverence and pray for, and to be subject to, not violently to resist him though he violently persecute us; whom God himself in his old and new Testament hath declared to be constituted by him, and reign by him, (not by the People,) and particularly whom our fore-Fathers of this Realm of *England*, have always accounted sacred, and ever found by experience Kingly Government to be most glorious, and profitable for them, yet these forty or fifty Tyrannical Rebels

contra-

contrary, even to common ſenſe, and feeling, upholding themſelves by Force, and Arms, Treaſon, and Uſurpation, do ſit and Vote *Kingſhip* dangerous and burthenſom to the good people of this Common-wealth, when in the mean time, our Merchants turn Bankrupts, our Tradeſmen break, Food groweth dear, Trade dyeth, thouſands of Familites are ready to ſtarve, Millions of men are ruined and undone, the whole Realm groaneth under the burthen of exceſſive Taxes, and Wars, and rumors of Wars, continually plague our Kingdom, which hath loſt its glory both abroad and at home, and become a meer laughing-ſtock to all Nations, and all this miſery ariſeth from the Tyranny of theſe Rebels, who unjuſtly baniſh our lawfull hereditary King *Charls* the ſecond, and take poſſeſſion of his three Kingdoms, making themſelves abſolute Tyrannical Kings over us, and ſo I believe they intend to make their Heirs: for (being accuſtomed to lye) they declare in their Declarations, that the People ſhall be governed by their Repreſentatives in Parliament, Yet (their actions contradicting their words,) they will not ſuffer the People to chuſe their Repreſentatives, or come into the Houſe, but they tell us, that they will chuſe men of fit qualities. So one Thief chuſeth another; *Similis ſimili gaudet*, We may be ſure never to have an honeſt man amongſt them, if they

The People declare for a free Parliament, but theſe Rebels only for themſelves.

have the chusing. So that we may conclude, that unlesse we arise, and destroy these self-seeking self-created Tyrants, and restore our gracious King to his Crown, both we, and our heirs, shall be Slaves to the worlds end; for no legal Government can be established without the King.

I have sufficiently proved, that it is unlawfull for Subjects to rebel against evil Kings: How much more then is it unlawfull to rebel against a pious and mercifull Soveraign, which addeth to the bulk of the sins of our English Rebels? For the whole world knoweth, that *Charls* the Martyr (whom they so trayterously murthered,) was the best of Kings, and meekest of men: He was *Charls le bon, & Charls le grand*, good in his greatnesse, and great in his goodnesse. Some have said, that a good King cannot be a good Christian, but it is proved manifestly false in him, for to the admiration of the whole Earth, he was the best of Christians and no less to be admired as a good King: So that his misfortune in his Government did not proceed from his deficiency in the art of Governing, but from the excesse of the Rebels sins, who transcended all Traytors since the creation of the world, in sin, and treachery, as far as Hell is distant from the Earth. Wherefore we may most truly say that he was murthered, only because he was good

Read his incomparable heavenly Book, which will make thee weep for our loss, but rejoice and admire at his piety.

For

For every Kingdom divided against it
self, is brought to desolation, if Satan Luk. 11. 18.
also be divided against himself, how
shall his Kingdom stand? Therfore if the King
had been evil, these evil Traytors would never
have cast him out, but seeing he was a pious and
Religious King, (and so an evil Member to their
evil Common-wealth,) They all uni-
ted their hearts and hands to cut him
off, and lay to his charge all the Trea-
sons, Murthers, Rapines, Burnings,
Spoils, Desolations, Damage and Mis-
chief to this Nation, which they themselves com-
mitted. So Thieves and Murtherers may spoil,
burn, and make desolate all places, and Massacre,
and kill many Noble, and trusty Servants, to the
end they might take their Master and kill him, and
then having taken him, lay all to his charge, and
execute him as the only Author of all those villa-
nies which they themselves acted and occasioned.
O heavens! Could the Almighty suffer this? Why
not? *The Lord made all things for himself, yea
even the wicked for the day of evil. Pro.* 16. 4.

See their charge against him.

As for our rising Sun *Charls* the second, though
hitherto obscured by the foggy mists of Treason,
and Rebellion, in his own Kingdoms; yet do the
rayes of his sacred Majesty shine throughout the
world beside, and his renown ecchoeth in every
part of the Earth, to the admiration of forein
Kingdoms, and to the envy & hatred of the Rebels

in his own. Yet cannot their malice but marvel at the virtues, and patience of their King, whom they so much wrong: And it grieves them to see that royal progeny (whose ruine they so greedily hunt after) flourish with such glorious splendour amongtt the Kings, and Princes of the Earth, growing in favour both with God and Man; While they (odious to all but themselves) by their Tyranny and Rebellion, incurr the displeasure both of Heaven and Earth, and become a Ridiculous Rump, The object of the scorn and derision, both of Old and Young, Rich and Poor. And had not these infatuated Rebels, brasen faces to deny what their own Conscience telleth them is true, They would presently declare, that the only way to settle our distractions, and restore our Nation to its pristin happinesse, and glory, were to call in the King, and re-establish him in his own, which they unjustly pocket from him. For so long as there is one of the race of the *Stewarts* (which God long preserve) and any forein King, or People, remain alive, we must never look for peace, or plenty, but (as publick Thieves) alwayes live in a posture of Warr, and ever expect forein Nations to come in, and swallow us up, Who account it (as indeed it is) the greatest piece of Justice under the Sun, to revenge (with our bloods, and utter destruction) the bloody Murther of *Charls* the first, and the unnatural Banishment of *Charls* the second, our only lawful

Sove

Soveraign. Therefore let all English Spirits (who have not washed their hands in the Innocent blood of *Charls* the Martyr) joyn their prayers to God, and their Forces to one another, and lance this Ulcer, and cut off this proud flesh, whose growth destroyeth our King, Laws, and Religion. Behold the Duke of *York* will be your leader, whose very name striketh terror to the greatest men of Warr, and our Rebels tremble to think of his Martial atchievements; It is he who will be our Champion, to hunt out these treacherous Foxes, who Rebel against his King and Brother; and then make our Nation dreadful to the Pope, and other forein Invaders. Therefore let us not dream like Goats, whilst we have this Lyon to be our Captain, but follow him, and destroy these Wolves, who make us their continual prey, keeping us in Slavery, under a false pretence of Liberty: and let us obey our King, and Father, *Charls* the second, who will blesse us with the blessings of *Jacob*, and weed out of our Church, and State, those Jesuits, and Popish Blasphemors, who now under the colour of a free State, are working, and contriving, the ruine both of our Laws and Religion. And then we shall *prosper into a Kingdom*, *Ezekiel* 36. 12. and once more be a glorious people, under so glorious a King; which God Almighty speedily grant, for the glory of his holy Name, and for the welfare and happinesse of all Christian people.

Every one knoweth that in 1648, after the long tempest of a horrid VVarr and Rebellion, raised by the Refractory and Treacherous House of Commons, under a pretence of removing evil Counsellours from the King, (but in truth only to promote their own private Interests, and factious designs) The Curriſh Army, who had for a long time hunted the distressed King, and his Royal party, pretending to be set on only by their Master Rebels the Commons, but it seems they had a game to play of their own, which on the sixth of *December* 1648. they begun to shew; And therefore when the Traiterous Commons had obtained what they could ask, or desire, of their Soveraign, then their Prisoner at the *Isle of Wight* being such Concessions, which never any King before him granted, nor Subjects ever demanded, So that shame compelled them to vote them satisfactory, Then the bloody Souldiers thinking themselves lost, if the King and Parliament should find a peace, went up to the House of Commons, and by force kept out and imprisoned those who voted the Kings Concessions satisfactory, which the militant Saints pleased to call purging of the House, (so that body is purged which hath poyson left in it, and

Vulgarly called the Secluded Members.

nutriment taken out of it by the purge) yet this purge would not do, the Lords must be turned out too, and only 40. or fifty packt Members of the House of Commons, who had sworn to be as very (if not worse) Knaves than the wicked Souldiers would have them to be, were only left in the House, who presently took upon them, what power their own lusts could desire, or the over-ruling Sword help them to, Murthered the King, and the chiefest of the Royal Party, and yet to colour their Tyranny, called themselves a Parliament; by which name blowing up, King, Lords Spiritual, and Temporal, and all our Lawes, and Religion with them, they still Domineer, and Rule over us, yet not so, but that the Army Rule them, (as the Wind doth a weather-cock) turning them which way, and how they please, sometimes up, and sometimes down, and no doubt but that shortly they will be cast down for altogether, for the wicked shall not last, but vanish as a shadow.

So he which playeth at Knave out of doors, getteth the Knave, to beat all the rest of the Cards.

Blessed art thou O Land, when thy King is the Son of Nobles: Eccles. 10. 17. But alas, *Servants have ruled over us, and there is none that doth*

deliver us out of their hands. Lamen. 5. 8. *The Crown is fallen from our head: Wo unto us that we have ſinned.* Verſe 16. *For now they ſhall ſay, we have no King, becauſe we feared not the Lord: What then ſhould a King do unto us?* Hoſea 10. 3.

England

ENGLANDS CONFUSION;

OR A

True Relation of the topsy turvy Governments in mutable England, since the Reign of Charls the Martyr. The Tyranny of the Rump further manifested. And that we shall never have any setled State, untill Charls the second (whose right it is) injoy the Crown. Though frantick Fortune in a merriment, hath set the Heels above the Head, and gave the Scepter unto the Shrubs, who being proud of their new got honour, have jarred one against the other, during the Interregnum: Yet Charls the second shall put a period to this Tragedy, and settle our vexed Government, which hath changed oftner in twelve years, than all the Governments in the whole

whole world besides. Oh the heavy Judgment when Subjects take upon them to correct their King!

AS a distracted Ship (whose Pilate the raging violence of a tempestuous storm hath cast down headlong from the stern) staggereth to and fro amongst the unquiet waves of the rough Ocean, sometimes clashing against the proud surly Rocks, and sometimes reeling up and down the smoother waters, now threatening present Shipwracks and Destruction, by and by promising seeming safety, and secure arrival, yet never settled fast, nor absolutely tending to the quiet and desired Haven: So the vexed Government of frantick *England*, ever since the furious madnesse of a few turbulent Spirits beheaded our King and Kingdom threw down *Charls* the Martyr (our only lawfull Governour) from the stern of Government, and took it into their unskilfull and unlawfull hands, it hath been tossed up and down, sometimes falling amongst the lawless Souldiers, as a Lamb among Wolves, or as a glass upon stones, and sometimes happening amongst Tyrants, calling themselves a Parliament, who are so much worse than the Souldiers, by how much wickednesse covered with a colour of Justice is worse, and more dangerous than naked villanies. Yet in all our Revolutions (although many gaps have been laid open that way,) hath not the Government steered its course di-

lirectly to *Charls* the second, its only proper ight, and quiet Haven; to which until it come, we must never expect to have the Ship of our Common-wealth so secure, but that Tempests nd Storms will still molest and trouble (if not otally ruine) it. Though it stand so fast one day, hat it seemeth impossible for humane strength to emove it, yet the next day it moultereth away to nothing. I vouch every mans experience to warrant this truth; And were not our blind Sodomites intoxicated with Senselesse, as well as Lawlesse Counsels, They would never gape after preferment, nor hope for continuance in their maginary Commonwealth, where the greatest one hour is made least the next, and they themselves swallow up each the other, never having rest or peace, no not in their own House. And an this divided Monster (which is the cause of all our divisions) cloze up our divisions, and settle our Nation in peace and happinesse? 'Tis madnesse to think it. So fire may quench fire, and the Devil who was the first Author of wickedness, put an end to all wickedness. Examine the condition of the times, since the Reign of *Charls* the first, and you may see what times we shall have, until the Reign of *Charls* the second. Tyranny and Usurpation, Beggery and Slavery, Warrs and Murthers, Subversion of our Laws, and Religions, changing the Riders, but we must alwayes be the Asses, Hunger and Famine, Guns and Swords;

Swords, Drums and Trumpets, Robberies a
Thieveries, Fornication and Adultery, Bri
without Straw, Taxes although no bread, The
must be the voices which will alwayes sound
our Ears, untill we cast off this old man of S
viz. *The Long called Parliament*, and submit (
we ought) to *Charls* the second our only law
King.

VVe may read of many Kings who have be
suddainly killed, by the rash violence of an i
discreet multitude, who in the heat of Blood
do that which they repent of all their life after
(madFury being the only cause of their unjust A
ings;) But to commit sin with reason and piet
to kill their King with discretion, formally and so
lemnly, is such a premeditated Murther, that th
Sun never saw, until these Sons of perditio
brought it to light; For a long time before th
fact, they machinated, and plotted, the King
death, and contrived how they might with the be
colour and shew of Justice effect it; At lengt
(as if their Votes were more authentique than a
Scripture) they passed (amongst others) th
Vote, *Die Jovis, Jan.* 4. 1648. *viz. That th
People, under God, were the original of all just power*
This was the foundation upon which the super
structure of all their murthers and villanie
(which they call just Judgments) were built
which granted, it consequently followeth, that al
the power which they then and now exercise ove
these

ese three Kingdoms, is unjust and Tyrannical, be-
ise not derived from the People. There are no
presentatives amongst them for *Scotland* nor *Ire-*
d, nor the greatest part of *England*, neither did
y ever receive any power at all from the People
either *England*, *Scotland*, or *Ireland*, and now
l the People publiquely declare against them as
e greatest Usurpers and Tyrants in the world;
t contrary to all the Peoples wills, they sit, and
ule, and will admit of no Member of the Peo-
es chusing to come amongst them, unless they
st qualifie and fit him for their own purpose;
erefore it plainly appeareth, that this Vote, that
e People had the supreme power under God,
as but a meer juggle to gull the people, and to
ring their wicked designs to passe. So that as *A*
ip for the Horse, or a bridle for the Asse, have
e People made (of this *quondam* Parliament,)
rod for their fools-backs, *Pro.* 26. 3.

The King being murthered by these Tyrants,
nd all our Laws and Religion totally subverted,
a time wherin every one did what was right in his
wn eys, (*Oliver Cromwel* (who for his excel-
ency in wickedness and villanies was made Gene-
al of the long called Parliaments unjust Forces,)
he twentieth of *April* 1653. entred the House,
ttended with some of the chief Commanders of
is Army, and delivering his reasons to them in a
peech, why he came to put a period to their sit-
ng, as judging it a thing much conducing to the

Pub-

publick wellfare of the Nation, dissolved them. And why might not he turn out them by force, who by force had already turned out the *King*, Lords, and all the Commons, besides themselves? Surely if he had taken and hanged them all, it would have been a glorious Act, pleasing to God and the whole people, and a Cordial to heal the miseries of our long-distressed Nation. But his ambition was to make himself Great, not to give relief and take away the Tyranny, therfore he summoned a certain select number of his own creatures to appear at *Westminster* on the fourth of *July* next, which he called a Parliament, and none could deny but that they had the Soveraign power, because *Cromwel* said so, yet not so but that he made them resign up their power to him, and make him (the Lord protect us) *Lord Protector*, not a *King*, because a *King* might do nothing but by Law, but the Protector did nothing but according to his will and pleasure; yet in this were we happy, that in his reign, one Tyrant Lorded it over us, but in the long Parliaments, many. It is worth the observation, that notwithstanding a Parliament had newly abrogated the very name and being of a King, as dangerous and burthensom to the Common-wealth, yet the Parliament (summoned by *Cromwel* in *July* 1656. to meet on the 17 of *Septem-*

Our Soveraign *Charls* must be no King, because pious, but *Oliver* must be a King, because a Rebel. Oh the mystery of their iniquity!

er,) Petitioned and made many humble addreſſes to *Cromwel* that he would take Kingſhip upon him, and be anointed King, which old *Nolls* mouth watered at, yet becauſe ſome things did not fall out according to his expectation, he declined it, and refuſed to be what he eagerly (though not openly) perſued. *Cromwel* likewiſe created a Houſe of Lords, which was called the other Houſe: but the high aſpiring thoughts of this turbulent Scorpion, were at length blown down, and extinguiſhed by a high and mighty, wondrous and unparalleld wind, which outraunted Old *Nol*, and whirried his black Soul down *ad inferos*. So that after this ſtorm, we had a Calm; and as the Sheep are at quiet eaſe, when the bloody Woolf forſakes them, ſo the People did rejoice and ſolace their hearts, when this Tyrant made his *Exit*; yet no ſooner were we rid of this crafty Knave, the Father, but we were troubled with a ſimple Fool, his Son. *Richard* his eldeſt Son was proclamed (by the new Courtiers, and Army-Officers) *Lord Protector* of *England*, *Scotland*, *and Ireland*, and ſo *tumble down Dick* thought to have riſen, and Reigned in his Fathers room; But a Fools bolt is ſoon ſhot, *Richard* was quickly up, & quickly down: No ſooner had he called a Parliament, but the Souldiers (who feared that his Parliament ſhould be honeſt, and disband them, as

Though the Kings Nobility might not, yet *Cromwels* might be a Houſe of Peers.

the

the only instruments to execute all Villanies, went to the Mushroom Protector, and by dexterosse, made him dissolve the Parliament, and divest himself of all his Power and Authority. And in this respect, it is better to be a Knave, than a Fool; For crafty *Nell* kept the rude Souldiers in due obedience; But simple *Dick* let them be his Masters, whereas he might easily have made them, and the whole people, have been his Servants to this day. When *Richard* was dismounted, the Souldiers could not well tell where to hang the Government, to secure them in their Rebellion and Roguery: At last they pitcht upon the old rotten Rump (*viz.* the fag end of a worn-out, perjured Parliament) who had formerly dissolved themselves (witnesse the Entry in their own Journal Book, *April* 20. 1653.) although they pretend to be interrupted by *Cromwells* force. So these *Knaves* (the worst of Tyrants) cemented together again, like a Snakes tail, and for colour called themselves, the Revivers of the *Good Old Cause*, and were as busie, as if they had had another *King*, and 3. *Kingdoms* to destroy. So these infamous wicked Traytors returned to their wickedness, as a Dog to his vomit, to the great grief and grievance of all sorts of People in the Land, who groaned and murmured, as if they were entering into a far worse than Egyptian bondage.

Tristius haud illis monstrum, nec sævior ulla
Pestis, & ira Deum Stygiis sese extulit undis.

Slavery under these task-masters. To say that the people (not they) had the Soveraign power, was now high Treason, although they themselves had voted so formerly, and to talk of a Free Parliament, the antient birthright of the people (as they themselves likewise formerly affirmed) was now made a greater offence than *Crimen læsæ Majestatis*. These *Custodes* filled all the Prisons in the Kingdom, with those persons who desired a Free Parliament; and in that respect, they may be called *The Keepers of our Liberty*, as Gaolers do Thieves in Chains, or as the Cage doth Birds in grates; For they keep us so much from our Free Liberty, to do well, that they will not so much as give us leave to speak, or think well. But there is no peace with the wicked. when these Tyrants had beaten down Sir *George Booth*, and other Asserters of a Free Parliament, and made themselves as secure, as Force and Violence could make them, One *Lambert* (a Chip of the old Block) newly made General of their Forces, displaced the Rump, and with his Souldiers inhibited their usuped sitting; which made the whole people not only rejoyce inwardly, but break out in open laughter for joy: But *nullum commodum sine incommodo*, there is no pleasure without a displeasure: No sooner did the Rump leave riding us, but up gets the Committee of Safety to the Saddle, who

What pretty names these State Thievs have for their Robberies and Tyranny.

made account that they were so absolutely our Masters, as if we had all sworn allegiance to them. They rid furiously, but in a short time (the Breech being too heavy, for this new Head) they moltered away to nothing. Though the Rump had for a time hung down its tail betwixt its Legs, yet at length it begun to wagg it, and whilst the *Safety* of the Committee of *Safety* was marched into the North under its Father *Lambert's* Conduct, the Currish Rump stole into the House again by night, seven times a Devil worse than before; where now they ride Triumphant, and without the peoples consent, or liking, make what Laws they list, and Assesse what Taxes they please, send their mercenary Souldiers (who would fight for the Devil, if he would give them mony) into the City in the night time, and take the Citizens mony away from them, pretending that the Citizens provide it for *Charls Stuart*, but when the Citizens prove the contrary, then they tell them they will secure it for them. So Burglars and Thieves take away mens purses from them, and then tell them they will secure them for them. These are the Keepers of our Liberty: These are they who stood so much for the privileges of Parliament, and for the peoples free election of their Representatives. Now they account it a great Breach of Privilege of Par-

viz. The titular Parliament.

Alas not for so good a use.

liament

ament, to petition to them for a free Par-
ament, and impriſon them that are for it.
o Robbers may account it diſhoneſty for
oſe who are robbed, to ask for their own,
nd impriſon them as diſturbers of the Com-
onwealth. Although theſe Tyrants have built
emſelves great houſes, and filled their baggs
nd coffers with the eſtates of their Maſters,
hom they murthered, and with the unparal-
l'd impoſitions which they have laid upon
e people, yet do they ſtill reſolve to rob the
ittle; and have newly made an Act for the
ſeſſement of ſix hundred thouſand pounds.
h that the Engliſh ſhould provide monies, to
aintain their devourers! Though we have not
read to ſuffice our own hunger, yet muſt we
nd dainties, and moneys to fulfill their luſts;
ough they take away our ſtraw, yet we muſt
ll provide a greater tale of bricks: ſo that
all the Tyrants in the world, which Hiſto-
, or men acquaint us with, theſe are the
eateſt. There was Juſtice in *Phalaris* his bull,
t theſe men have only the colour of Juſtice.
ther Tyrants were but ſhadowes, theſe are the
uinteſſence of all Tyranny and perdition. I
ll not plunge my ſelf into ſuch
bottomleſſe Labyrinth, as to
tempt to particularize all their
llanies; *Non opus eſt noſtrum*, I
n not able; nay the quickeſt

I commend you to the Hiſtory of Independency.

pen of a ready writer, would come farre ſhort of ſo great a task. The Hiſtories of after ages will reſound with theſe *Turpia Dictu*, the people of our age have only time to feel, and indure the miſeries of this Tyranny, ſubſequent generations will have leiſure to tell the ſtory, *Et hæc olim meminiſſe juvabit.* Methinks I already hear the *Poſtnati*, thoſe who will be born thouſands of years hence, relating one to the other, the marvellous Tyranny which happened to our Nation, after the Reign of *Charles* the Martyr, and in what manner the *King* was murthered, and how *Charles* the ſecond was afterwards driven into an un-chriſtian Exile, and likewiſe rehearſing what perſons they were which acted all theſe villanies; & ſo end with a *Te Deum laudamus*, bleſſing God for the tranquillity, peace and plenty, which they enjoy under their Gracious Soveraign Lord the *King*.

The *Perſian* Law commanded, that at the death of their *Kings*, there ſhould be a ſuſpenſion of the lawes, a lawleſſe liberty for the ſpace of five dayes, that the ſubjects might know the neceſſity of Government, and learn to prize it better, by being bereft of the benefit of it for a time. Such I am, a lawleſſe liberty hath reigned amongſt us ever ſince the murther of *Charles* the firſt: therefore I hope, our preſent torments for want of a *King*, will ſufficiently prohibit all future ages, to think of offering violence to their *Kings*: and teach them to know, that a bad *King*, (much mo

a good *King*, as was *Charles* the Martyr) is an unvaluable blessing, if compared to the Government of that many headed Monster, the People, or their Representatives in Parliament.

The peoples eyes were all fixed upon General *Monk*, as their *Moses*, to deliver them from this iron yoke of *Egyptian* bondage; But,

Omne malum nobis, ex Aquilone *venit.*
From the Cold *North*,
Comes all Ill forth.

Monk prov'd worse than *Pharaoh* himself, and instead of relieving of our distressed *Jerusalem*, (which he might have done in the twinkling of an eye, without one drop of bloudshed, and thereby have gotten eternal renown and glory, as well amongst all Nations, as in his own native Country) he heaped misery to misery, and executed such a grand piece of Tyranny, that none in the world (unlesse those Harpies, his Master Rebels at *Westminster*) could invent. On Thursday the ninth day of *February*, 1659. *In perpetuam rei memoriam*, he drew up all his souldiers into the City, with their matches lighted, in a warlike posture, doubled his guards, and tore down all the gates, and posts of the City; neither did his intoxicated malice stay upon the gates, but leapt upon the Aldermen, and other Citizens, whom he presently cast into prison, so that now he is become odi-

ous, and ſtinks in the noſtrils of all the Citizen and People: and whereas he was the commo hopes of all men, he is now the common hatre of all men, as a Traytor more deteſtable than *Ol ver* himſelf; who, though he manacled the Citi zens hands, yet never took away the doores o their City, whereby all manner of beaſts, (as wel the Wolves at *Weſtminſter*, as other out-lyin Foxes, and Birds of prey) may come in, and de ſtroy them when they pleaſe. So that now iniqui ty followeth iniquity, and the wicked joyn hand i hand, and oath to oath, to perſevere in their Re bellion. And although no ſacred Oaths, Proteſta tions, Vowes or Covenants, could keep them i lawful ſubjection to the *King*, they now thin with unlawful oaths, to tye one the other faſt t their uſurped Tyranny. So that the Kings righte ous cauſe, is now in a ſeemingly worſe conditio than before: and he may complain with Hol *King David*, That the Rebels *have caſt thei heads together with one conſent, and are confederat againſt him. But why art thou caſt down, O my ſou or why art thou diſquieted within me?* Cannot Go who permitteth theſe Rebels to reign, as eaſil caſt them down? *Knoweſt thou not this of old, ſinc man was placed upon earth, that the triumphing o the wicked is ſhort, and the joy of the hypocrite h for a moment? Though his Excellency mount up the heavens, and his head reach unto the clouds, y he ſhall periſh for ever, like his own dung: the*

which

which have ſeen him ſhall ſay, where is he? He ſhall flee away as a dream, and ſhall not be found: yea he ſhall be chaſed away, as a viſion of the night: The eye alſo which ſaw him, ſhall ſee him no more, neither ſhall his place any more behold him, becauſe he hath oppreſſed, and hath forſaken the poor, becauſe he hath violently taken away an houſe which he builded not. Job. 20.

ENGLANDS REDEMPTION.

OR

The Peoples rejoicing, for their great deliverance from the Tyranny of the long called Parliament, and their growing hopes for the restauration of Charls *the second, whose absence hath been the cause of all our miseries, whose presence will be the cause of all our happinesse. The prosperity of Rebels, and Traytors is but momentary. As Monarchy is the best of all Governments, so the Monarchy of* England *is the best of all Monarchies: Therfore God save King* Charls *the second, and grant that the proud* Presbyterians *do not strive to make themselves Kings over him, as they did over his Father, by straining from him Antimonarchical Concessions, and by Covenanting to extirpate his* Bishops *&c. that they might set*

up themſelves, which was the primary cauſe of our late unnatural and inhumane wars. Mr. Prynne *commended, Epiſcopacy is the beſt form of Church Government. The Votes of the Clergy in Parliament. The Arrogance of the Presbyterian faction, who ſtand upon their Terms with Princes, and make Kings bend unto them as unto the Pope.*

OH the inſcrutable judgments of God! Oh the wonderful mercy of the Almighty! Oh the Juſtice of our Jehovah! No ſooner had I written theſe laſt words of the momentary proſperity of the wicked, but immediately the ſame hour, news was brought me, that General *Monck* and the City were agreeed, and reſolved to declare for a free Parliament, and decline the *Rump*, *Obſtupui, ſteterunt ą, comæ, & vox faucibus hæſit*, I was ſtrucken with amazement, joy made me tremble, and the goodneſſe of the news would ſcarce permit me to believe it; when I conſidered the crying ſins of our Nation, (which deſerved ſhowers of vengeance, not ſuch ſprinklings of mercy,) then all ſuch conceipts ſeemed to me as vain, and empty deluſions; but when I conſidered the infinite mercy of the Almighty, then why might not God ſpare our *Nineveh*, and ſend joyfull tydings into our diſconſolate City? Surely his mercies are greater than

11th. of *February* 1659. *Creſſa ne careat pulchra dies nota.*

our

our great Sins. Therefore to resolve this doubt, I went up into the City, where instead of Tears (as formerly) I had like to have been drowned with the Streams of joy, and rejoycing; The Bells rung merrily, the Streets were paved with mirth, and every house resounded with joyful acclamations. I had do need then to ask whether the news (I heard in my Chamber) were true or no, both Men, Women, and Children, Old and Young, Rich and Poor, all sung forth the destruction of the Long called Parliament, the whole City was as it were on fire with Bonfires for joy; And now those who formerly threatned the firing of the City, were burnt at every door, for all the people cryed out, let us Burn the Rump, let us roast the Rump: A suddain change! History cannot tell us of its parallel. No lesse than thirty eight Bonfires, were made between *Fleet-Conduit* and *Temple-Barre*. To be short, there was scarce so much as one Alley in the whole City, wherein there were not many Bonfires; so that, so great and general joyfulnesse, never entred into the Walls of the City, since it was built, neither will again, untill *Charls* the second be restored to his Crown. The hopes where of only caused the fervency of those joyes. The Pulpits on the morrow (being *Sunday*) and all the Churches ecchoed forth Praises and Thanks to God, and private devotion was not wanting, neither was this joy confined only within the wall

walls of the City, but being a publique miſchief was removed, a publique rejoycing overſpread the whole Kingdom, and all the people with one heart and voyce, ſhouted, clapped hands, and poured out joyful thanks for this great deliverance; So the wearyed Hare is delighted, and cheereth her ſelf, when ſhe hath ſhook off the bloody Hounds, and ſo a Flock of Sheep are at reſt, and eaſe, when the Ravenous Wolves have newly left them.

Oh therefore let our diſtracted *England* be a warnin-gpiece to all Nations, that they never attempt to Try and Judge their *King*, for what cauſe ſoever; And let all Traytors and Tyrants in the World learn by the example of our Engliſh Rebels, that their Proſperity and Dominion (though it ſeemeth never ſo perpetual) is but momentary, and as the wind which no man ſeeth; For who ſo much applauded, and look'd upon, as the Long Parliament, when they firſt took upon them to correct and queſtion the King? and who now ſo Ridiculous, and Scorned? They were then admired by the People as the Patrons, Vindicators, Redeemers, and Keepers of their Liberty; Nay I may moſt truly ſay, that the people did worſhip and adore them, more than they did God: But now (although they were as wicked then, and did as much deſtroy our Laws and Liberties, as they do now) they are become a by-word, the Scorn and Deriſion, both of Men, Women

Women, and Children, and hooted at by every one, as the greateſt, and moſt ſhameful laughing-ſtock in the World.

Who then can think upon our late moſt gracious King *Charls* the Martyr, without Tears in his Eyes, and contrition in his heart? who can remember his patient Suffrings without Amazement and mourning? who can look upon his Prophetical, and Incomparable Book, without Admiration, and Weeping Rejoycings? eſpecially upon that Text in the 26 Chapter of his book, viz. *Vulgar complyance with any illegal and extravagant wayes, like violent motions in nature, ſoon grow weary of it ſelf, and ends in a refractory ſullenneſſe: Peoples rebounds, are oft in their faces, who firſt put them upon thoſe violent ſtrokes.* This needs no Commentary, for every one knoweth with what zeal the Rabel of the people did at firſt ſtick to the Trayterous Houſe of Commons in their Grand Rebellion, and how they are now weary of them, and with refractory ſullenneſſe riſe up againſt them, and are ready to fly in their Faces, who firſt taught them to Rebel, and fight againſt their King. Nay the Apprentices of *London*, whom formerly theſe Rebels made inſtrumental, to carry on their wicked deſigns againſt the King, are now moſt vehement againſt them; For why? a noyſome Houſe is moſt obnoxious to the neareſt Neighbours, and the ſtinking Houſe of Commons, that *ſentina malorum*, doth moſt annoy this Neigh-

eighbouring City. It is the nature of foxes to prey furtheſt from their holes : but theſe unatural foxes, in ſheeps clothing, make all their prey, both at home and abroad. All is fiſh which comes to their net.

And that theſe Rebels may ſtill have *freedom* to perſevere in their villanies, they cry up a *free-State*, as the beſt of all Governments, yet (mark the nature of the beaſt,) a free-State (ſay they) is moſt beneficial for the people, yet not ſo *free*, but that they may, and will qualifie, and engage the perſons choſen by the people, according to their *free* will and pleaſure. So that the peoples Repreſentatives muſt repreſent theſe Traytors, in all their wickedneſſe ; otherwiſe they ſhall be no free-Stateſmen : for they account that Government moſt for the liberty of the people, wherein themſelves may have liberty ſtill to continue in their Treaſon & Rebellion: and that they call ſlavery, and oppreſſion of the people, which would ſuppreſſe their wicked and infandous Tyranny. All the reaſon which they can give againſt Monarchy, is, becauſe (ſay they) many of the people would loſe their intereſts in their new purchaſed eſtates ; and we ſhould be turned out of our poſſeſſions, and perhaps loſe our

Brave for thieves, if they might qualifie their Judges. But I think they can ſcarce pick out men enough in *England*, to fill up the Houſe, who will admit of their wicked Qualifications.

our lives too. (A good argument indeed, if maintained by the Logick of the sword.) So thieves and murtherers may argue against the Sessions, because then perhaps they should lose their stollen goods, and be hanged for their murthers and robberies. O abominable, that *English* men should degenerate into such impious impudence! for this is the truth of their case, might they but still have the Kings, and Bishops lands, which they have gotten by their horrible Treason and Rebellion, and be sure to live secure from the punishment which the Law of the Land would inflict upon them, they would easily confesse (if the Devil have not made them contradictors of all manner of truth) that Monarchy is the best of all Governments, especially for the *English* Nation; where (as one may say) it grew by nature, until these destroyers of the Lawes of God, Nature, and the Realm, rooted it up; and endeavoured to plant their fancied Commonwealth in its room: which will grow there, when plums grow in the sky, or when rocks grow in the air, not before; as you may see by the small root it hath taken, ever since the reign of *Charles* the Martyr. Dig and delve they may, yet they will never set it in so fast but that (if the right heir do not, which God grant he soon may) the wind and ambition of some one of their own sect and faction, will quickly blow it down: as did *Oliver* the wicked, *&c.*

As Monarchy is the best sort of all governments

ments, so the Monarchy of *England*, is the best of all Monarchies; and hath in it, the perfection, and all that is good, either in Aristocracy, Democracy, or Free-State. For every one knoweth, that *Charles* the Martyr, though a *King*, yet alwayes made himself a subject to his lawes; accounting his prerogative safer, being locked up in the custody of the law, than in the absoluteneſſe of his own will. And what lawes of any Nation in the world, did ever maintain the liberty and freedome of the people, more than the Kings Lawes of *England*? I may most truly answer, none more, nor so much: for what greater freedome can the people wish for, than not to have any lawes imposed on them, than what they please and desire? The Kings of *England* never make any law, but what the people consent to; the Lords and Commons have a Negative voice, as well as the King. Although the inferiour Members receive all their authority from the head, yet cannot the head act without their consent and privity; so neither doth the *King* impose any lawes on his subjects, without their concurrence

To be short (saith *Comines*) in mine opinion, of all the Seigneuries in the world, that I know, the Realm of *England* is the Countrey, where the Commonwealth is best governed, the people least oppressed, and the fewest buildings and houses destroyed in Civil war, and alwayes the lot of misfortune falleth upon them that be the Authors of the war.

rence and approbation. The House of Lords resembleth Aristocracy, and the House of Commons Democracy or a free State, yet the King (like the Sun which doth not diminish its own light by giving light to others) continueth still a royal Monarch and without any Solecism in State, I may truly say, that the House of Lords did excel Aristocracy, and the House of Commons Democracy, in preserving the Peoples rights and wel-fare, because the necessity of their joyning votes each with the other, and both of them with the King, in making of a Law, did inhibit either of them from having an unlimited arbitrary power, which either of them without the other would have, and so enslave the People, as the House of Commons now do, according to their lusts, having destroyed their Master the *King*, and the *House* of Lords their Moderators. Whilest the King, Lords, and Commons, like the three Graces joined hand in hand in passing votes approved by this triple touchstone, then were our Laws like Gold seven times refined, which made our Nation most glorious abroad, and *to* overflow with peace and plenty at home; we were then feared, not derided, by all forein Kings and Princes; Religion, not Faction then reigned in our hearts, and our industry was then to preserve, not to destroy Gods Sanctuary.

But now since the hand hath said to the eye I have no need of thee, and *Magna discordia peperit* the feet to the head I have *contordia valent*

no need of you, the whole body of our Kingdom hath groaned, and every Member therof as with a Consumption is wasted and grieved. The Crown is fallen from our head, and we are become a reproach, and hissing amongst all Nations. Oh therfore (to redeem our credit, and long lost happiness) Let us all unanimously agree to be loyal Subjects to *Charls* our King, and let all his loyal Subjects pray for, and earnestly desire, his safe arrival into our *England*, that we may once more eat the Manna of our old Laws and Religion, with the sweetnesse therof we surfeited, in the reign of *Charls* the Martyr. Then shall we beat our Swords into plowshares, and our Spears into pruning hookes, faction shall not rise up against faction, neither shall we learn war any more, *For if we be willing and obedient we shall eat the good of the Land, Isa.* 1 19.

Concines lætosq; dies, & urbis
Publicum ludum, super impetrato
Fortis Augusti *reditu, forumq;*
litibus orbum
Tum mea (si quid loquor audiendum)
Vocis accedet bona pars, & O Sol
Pulcher, O laudande, canam, recepto
Cæsare *felix.*
Tuq; dum procedis, Io *triumphe,*
Non semel dicemus, Io *triumphe,*
Civitas omnis dabimusq; divis
Thura benignis

Then shall we sing the publick plays,
For his return, and holy days,
For our Prayers heard, and Law's restor'd
From Rebels Sword
Then I (if I may then be heard)
Happy in my regained Lord,
Will joyn 'ith' close, and O! (He say
O Sun-shine day!
The City leading, wee'l all sing,
Io triumph! and again,
Io triumph! at each turning,
Incense burning.

Thus when we have received our gracious Sovereaign, from his long unnatural banishment, what then can the Lord do more for us, that he hath not done? Wherefore when he looketh that we should bring forth good grapes, let us take heed that we do not bring forth wild grapes, let us fear God and honour the King, and meddle not with them that are given to change, as God hath commanded us, for if we refuse and rebel, we shall be devoured with the Sword, for the mouth of the Lord hath spoken it, and so our last rebellion will be worse for us then the first.

General Monk hath amply repaired his honour which he lost by pulling down the City Gates and Perculisses, and in stead of proving a Keeper to the Traytorous Keepers, he hath approved himself a glorious Defender of our Liberties, for which

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Trophies of honour shall be erected to his eternal renown; neither will our King spare heaping of rewards, upon his so memorable merits, at his return to his own house, which the General hath swept for him, and turned out them who made it den of thieves.

On Tuesday the 21. day of *February*, 1659. (a day which deserveth more solemnization, than Gunpowder Treason day;) for then we were delivered from those who only intended to destroy King and Parliament, but now we are delivered from those, who actually did destroy both King and Parliament, and so consequently the whole Kingdome) General *Monk* (our famous Patron) conducted the secluded Members to the House of Commons, where (according to their former agreement with the General) they voted themselves in short time to be dissolved, and a free Parliament to be elected.

You may guesse with what a countenance the Rump looked upon them.

Now I hope no man will presume to conceive the General so insipid, as to think there can be a free Parliament, without the King, and House of Lords. No, it is ridiculous to think so; for a free Parliament without the King, would be but like salt which hath lost his favour, thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. *Mat.* 5. 13. It would be but a Rump farned, and grown bigger. For we

are all sick of the Kings Evil, therefore nothing but the touch of his Sacred Majesties hands can cure us. And I may with confidence, and truth affirm, that every one of that infinite number of people, which so much rejoyced at the destruction of the Rump, and at the voice of a free Parliament, would mourn, and cry at their sitting, if they do not bring with them the good tidings of restoring their King, the hopes whereof only made them rejoyce. And indeed, they would have more cause to bewail a free Parliaments sitting, without the King, than the sitting of the Rump; for this we may be sure of, that the King will come in either by fair means, or by foul; if by foul, that is by war; then the war will be greater with a free Parliament, (and so consequently more grievous to the people) than with the Rump; because a free Parliament will have greater force, and power to levy a war, than the Rump, and so the combustible matter being more, the flame will be the higher. But it is Atheism, to think that a free Parliament will withstand the *King*: therefore I will not taint my Paper with such detestable words.

I let fall a blot of ink, upon Mr. *Prynne*'s *Soveraign Power of Parliaments and Kingdomes*, a Book which I am sure deserves a greater blurre. But Mr. *Prynne* hath since repaired his credit, and got the applause of the people, by writing for the King, and the Rump, and other sectaries. There

ſore, to give him his deſerts, there is no man in the Nation, hath ſo much merited as himſelf, in pulling down the many Tyrannies over us, ſince the murther of *Charles* the Martyr. He hath been our Champion, whoſe pen hath fought againſt the ſcriblings, and actings of the Traytors and Rebels; for which I ſhall ever love and honour him, and without doubt, our Gracious King will ſufficiently reward him, if he continueth conſtant in his loyalty; which God grant he may.

And although the *Presbyterian* held the head of *Charles* the Martyr to the block, by his hair, whilſt the *Independent* cut it off; yet now I hope the many evils which we have ſuſtained by that royal fall, (for which he ſhewed the firſt play) will teach the rigid *Presbyter* moderation; and make him confeſſe (notwithſtanding his violent Covenant againſt that Apoſtolical conſtitution of Biſhops,) that Epiſcopacy is the beſt form of Church Government, and the only way to extirpate, and keep down thoſe infinite number of ſects and factions, which have taken root, and budded, ſince Epiſcopacy was rooted up and blaſted. *No Biſhop, No King*, was the Symbole of our *Solomon*, King *James*, who I think was as wiſe, and as much a Chriſtian, as any of our Lay-Elders; therefore in vain do the Presbytery think of enjoying Monarchy, unleſſe they firſt reſolve to lay aſide all their ſchiſmatical Tenets, and ſtick to Epiſcopacy: For (as the ſame King ſayes) *A*

Scottish Presbitery, and Monarchy, agree as God and the Devil.

Our Soveraign *Charls* the Martyr in his sacred writings, hath so clearly approved, and vindicated Episcopacy from the false aspersions of the Presbiterian faction, and also laid open the absurdities of Presbitery so fully, that it would be arrogance in me to say any thing after him, and not only ignorance, but impudence, in any man to look upon his writings, and still remain a Presbiterian. Therefore O Heavenly Father asswage the pride, and open the Eyes of these rigid Zelots, that in seeing they may see, and in hearing they may hear, and understand; and not professe themselves wiser than our Saviour, that great Bishop, and his Apostles which were Bishops, and appointed successive Bishops, as you may read in the Epistles of St. *Paul* to *Timothy* and *Titus* &c. And the Government of Bishops hath been the universal and constant practice of the Church, so that (as *Charls* the Martyr writeth) ever since the first age, for 1500 years not one example can be produced of any setled Church, wherein were many Ministers and Congregations, which had not some Bishop above them, under whose Jurisdiction and Government they were. Therefore let not the aspiring, curiish Presbiterian (who would pull down a Bishop in every Dioceſse, but set up a Pope in every Parish) no longer spet venom against the Reverend Bishops; And truly

I think their grounds are so slender against Episcopacy, that if the King would but make them Bishops, they would then be as violent for Episcopacy, as they are now against it: Therefore rest content Presbiter, for though not thy deserts, yet State Policy, may in time make thee a Bishop.

The Antipodes indeed, *viz.* the Long called Parliament, who acted all things contrary to all Law and Religion, voted that Bishops should never more vote as Peers in Parliament; But why? was it not because the Religious Bishops should not withstand their Irreligious and Blasphemous proceedings, in Murthering the King, Destroying the Church, and all our Laws and Religion with them? Surely no man can deny but that was the only reason. *Quæ enim est respublica ubi Ecclesiastici primum non habeant locum in Comitiis, & publicis de salute Reipub: Deliberationibus?* For which is that Commonwealth, where the Ecclesiastical persons had not the first place in all meetings, and publique consultations, about the Welfare of the Commonwealth? Surely none but the Utopian Commonwealth of these Rebels; For it is the practice of all Nations, nay the Rebels themselves, who voted it unlawful for Bishops, and other grave Prelates of the Church, to meddle the least in Civil Affairs, could approve it in their new inspired Prophets, whom they admitted to have the chiefest voyce in

their meetings, and consultations, concerning Warr or Peace. Pope *John* in his Chair, never thought himself so bigg, as a Cymical Presbiter amongst his Lay-Elders, or as an Independant in a Committee of Tryers, *&c.* Neither did Pope *Joan* in her State, ever think so well of her self, as a Sanctified Presbiterians Wife, dreſt up in her best Attire. The Lords Prayer, and the Common Prayer, is held prophane by theſe Saints becauſe Chriſt (not they) taught and commanded us when we pray, to pray thus, *&c.* And becauſe the Common Prayer is for the moſt part Texts of Scripture, which learneth us to pray for Kings and Biſhops, more than for their Presbiterian faction; The Reverend Biſhops forſooth muſt have no voice in Parliament, that Taylers, Tinkers, and Coblers, might have a full cry in every Pulpit; The Clergy muſt not meddle with Civil Affairs, but every Tradeſman, nay thoſe who were ſcarce their Crafts-maſter in their own Trade, might handle Spiritual matters as the beſt proficients; But from ſuch Sacrilege, and Blaſphemy, good Lord deliver us. Let us therefore pray for the riſing of the *Son* in our *Lebanon*, whoſe glorious Rayes of his Sacred Majeſty, will ſoon diſpell theſe foggy vapours of miſty factions. It was the Presbyterians who firſt Clouded our *Sun* already ſet, And it is

now

now in their power to drive away this long night of our Afflictions, and usher in the joyes of our hearts, in the youthfull morning of the Royal Progeny, which God of Heaven sanctifie them to doe, as I make no doubt but he will, For *Vox Populi, vox Dei*, and the whole People cry to have it so.

The Presbyterians fought so long for King & Parliament, that they destroyed both, and by their Solemn League and Covenant to extirpate Episcopacy, have fomented Popery, and brought in Sects, Heresies, and Schismes, which are ten times worse.

Episcopacy was a bulwork against Popery, and other factions, Therfore the Papists and the Factions did batter down that, to make way for their Sects, which they call liberty of conscience.

Therefore let the Cryes of thy People come unto thee O God, and restore our Gracious King *Charls* the second to his Hæreditary Crown: Whose Youth thou hast seasoned with the Afflictions of King *David*, and Clowded the Morning of his, and our happinesse, with the Misery of an Unchristian Exile, which hath made him the fitter for his Throne, and thy Mercy. Restore our Antient Liturgy, and our Lords Spiritual and Temporal, to their undoubted Rights and Privileges in Parliament. Restore the Commons to their right wits, and

and learn them to know, that the Head is above, not below the Feet: So that our King only, with the assent of the Lords and Commons, may make, and give us Laws, as it was in the beginning; untill which time I will pull down my Sails and keep close unto the Haven, being sure to have nothing else but Tempests, and Storms, and no clear setled weather untill then, either in Church or Commonwealth, let our Republicans boast of their Free State, or of what else they please; for a Bone out of joynt will never be setled right, but in its proper place.

FINIS.

On the late
MIRACULOUS REVOLUTIONS
IN
ENGLAND, &c.

THrèe Kingdoms, like one *Ship*, a long time lay
Black *tempeſt-proof* upon a *troubled Sea*;
Bandy'd from *wave* to *wave*, from *rock*, to *ſand*,
A prey to *Pyrats* from a forein Land:
Expos'd to all the injuries of Fate,
All the Reproaches of a Bedlam-State:
The brave *Sayles* torn, the *Main-maſt cut in ſunder*,
Deſtruction from above, and ruine under.
Once the *baſe rout* of *Saylors*, try'd to ſteer
The giddy *Veſſel*, but *thence* could appear
Nothing but mad Confuſion: Then came *One*,
He *ſate at Helm*, and *his* Dominion
Frightned the *bluſtring Billows* for a while,
And made their Fury counterfeit a ſmile;
Then for a time, the *Bottom* ſeem'd to play
I' th' wonted *Chanel*, and the beaten way,
Yet *floated* ſtill. The *Rabble* ſnatch't again
It's mannagement, but all (alas) in vain:
No *Anchor fixt*, no *wiſhed ſhoar* appears,
No *Haven* after theſe diſtracted years.
But when the lawfull *Pilot* ſhall direct
Our *wav'ring Courſe* (and Heav'n ſhall *Him* protect)
The *Storms* ſhall laugh, the *Windes* rejoyce thereat,
And then our *Ark* ſhall find an *Ararat*,

T. F.

Pastor Vitæ suæ mediocritatem commendans, queritur cum Cœli, cæterarumque rerum, cursus certo regantur consilio, non tamen res humanas, juste ac certe cedere, cum bonis male sit, malis bene.

ILLe ego qui frænis animum vinclisque domando
Latius imperito, quam si mihi Pœnus uterque
Serviat, & Lydiam Phrygiæ Libiamq; remotis
Gadibus adjungam:
Paupere sub tecto contentus pane secundo,
Mollia securæ traduco tempora vitæ.
Non opus est nostrum, clangunt ubi classica, ad arma
Currere, & atroci spectacula ponere Marti.
Non tentare levi (vetitum scelus) æquora ligno,
Quid vero vetitum nos culpæ fertilis ætas
Fugimus? anne parum dii percivilia bella

Flu-

Flumina & arva pio procerum tinxisse cruore?
Quin etiam Caroli *rubefecit tela nefanda*
Dirus post genitis sanguis? proh jura timenda!
Cedit lex armis, discedit laurea terra.
At quo cymba? decet parvis te currere rivis,
Non inter scopulos Tyrrhenum urgere minantes.
Ergo ubi nox ignes contraxit victa silentes,
Et sol regalis placidum caput extulit undis,
Armatus baculo, & saccum post terga ligatus,
Pabula nocturnis grege misso cana pruinis
Carpo, gravis medio, cum splendet Phœbus Olympo,
Gramina & æstivis resonant exusta cicadis.
Ad fluvios, aut alta greges ad stagna reduco,
Expletasque sequens ad frigus amabile cogo:
Qua sacra fagus, amant, & candida populus umbram
Consociare comis, texuntque umbracula quercus.
Ut juvat argutis quæ vellem ludere avenis!
Cespite sub viridi nunc stratum carpere somnos,
Quos mihi furta gemens Progne *scelerata mariti*
Suadet, & alterno modulamine turba volucrum.
Nunc & in arcanis agnam Pani *immolo lucis,*
Carmina qui calamis fingens sacra fontis ad ora
Illice sub patula tendit gregis ubera lacte.
Tethios *at gremio properat requiescere* Titan:
Hesperus atque monet (certum pastoribus astrum)
Ducere oves stabulis pastas numerumque referre,
Ne prato in viridi, segete aut quis capta virenti
Præda fit agricolis: pecudes aut forte sequutam
Pastor ad insolitum vicinus ovile coegit.
Sic ô sic posita spatium breve transige vitæ:

Non

Non sit is imperii nullo satiata cruore
Accendit fauces, non regni caeca cupido.
Heu quid sancta fides? pietas quid caelica prodesi?
Si pede calcantur justi florentque nefasti:
Regia, caelicolae, terrarum sceptra tenetis?
Ignea constanti volvuntur sidera cursu:
Caelestis solitum reparat Latonia *damnum;*
Cynthius atque vias superas agit atheris alti,
Ut nudant sylvam gelidae nunc frigora brumae,
Qua decorata comis nunc fundit montibus umbras.
Nunc fervore coquunt Cererem *fera colla leonis.*
Deinde suas vires autumno temperat annus.
Ordine cur nullo mortalia pectora vivunt?
An fortuna regit manibus dans munera caecis?
Dira libido bonos vincit, frans regnat in aula,
Tristis iniqua (nefas) (a) *Virtus fert premia recti,* (a) Rex.
Imperat atque (b) *Lupus sub ovilla pelle* Britannis (b) O Cromwel.
At (c) *Pius heu frustra, rigidos properavit ad* Indos. (c) Ironice.
Non aurum in sacris aut gemmas numina poscunt.
Heu quis primus, adhuc gemmas latuisse volentes,
Pondera & (illecebras vitiorum) protulit auri?
Ante nova insidiae fuerant caedesque nefandae,
Non furor in regem civilis ceciderat enses,
Incorrupta fides sacra comitata sorore
Sincero populum regi jungebat amore.
Bellica terribilis, silemurt classica martis;
Nec cruor effusus crepitantia tinxerat arma.

Æqu-

Æquora non audax invisa subegerat Argo
Quisque Mydas parvo tantum sua littora norat.
Jam maria & tellus humana mente minora:
Scvior æneis flammis amor ardet habendi.
Si pretium mortis, vel reges morte petuntur:
Talis honor regum? proh jussa tremenda deorum!
Vana ut nunc video, simplex ego justa putabam.
Cæsar pax caelo orbium scelere occidit atro,
Divus at Augustus malorum cade piavit.
Quis divum Caroli dicetur principis ultor?
Ah veniasne tandem divorum dive precamur?
Nil sine te vires nostræ possumus armis:
Sit fatis Caroli tibi tradita cura secundi,
Serves in rigidos Anglos te præside iturum,
Fulmine & insontem patris ulciscare cruorem.
At quo musæ Procax? quo tendit rustica musa?
Me decet arbustis humilem tractare myricam,
Non inter cedros petere astra coruscа superbos.
Fulgor permultos generosæ convocat aulæ.
Hic leviore notis populi stupefactus honore,
Monstratus digito claras cupit ire per urbes.
Evehit ad superos pugilem labor Isthmius illum,
Hic complere famen gazis cupit, India & auro,
Nec tamen Europæ pars omnis sufficit uni.
Messibus aut Libycis quicquid terit area fœcunda:
Crescit edendo fames sic nullus finis edendi.
Hic candam populo, pellaci, vulpe benignor
Jactat, ut incautum trahat in sua retia piscem,
Ornatum hunc foliis visent capitolia festis,
Quòd retulit prædas comuso victor ab hoste.

At mihi precunctis ridet pastoria vita:
Rara Iovis patitur convallis tela tonantis,
Præpete sublimes tremuerunt fulmine montes.
Menstrua non epulis mensam vinoque tributa
Implent, non multo stipatur milite somnus.
Rustica securum præbet mihi casa soporem,
Non clamore virûm, tremulo aut clangore tubarum
Ruptum, nunc musco circumlita ripa tenaci.
Fraga cibos faciles dumetis vulsa ministrant
Poma & amæna famem relevant (procul ense remoto)
Solicito potant auro gemmaque potentes,
Me delectat aquas manibus captare fluentes.
Sic mea per tacitum fluit ætas, noxia nulli,
Insidias tantum novi struxisse volucri.
Sin populo ignotus, manes mihi notus adibo.
Sol agit ast curru fugienti tempus amicum,
Et polus invitat somnum rediuntibus astris.

LECTOR,

FRronte precor p'acida bullatas accipe nugas,
Quas tenui filo duxi, crassaque minerva,
Et mihi Phœbus *eris vires animosque ministrans;*
Ut majora canam graviori carmine tandem.
Lingua velut gustu vario, sic gaudet habere
In studiis mens nostra vices: mutabile quid non?
Nec juvat assidue tractare volumina juris,
Sive tua Θ legis COOKE gloria, lausque, paterque.

Sive

Sive tua O PLOWDEN, *quamvis mihi magna vi-*
Sed libet ad doctas animum convertere musas. (*dentur*
Dumque alii nugis transmittere tempora gaudent,
Atque diem BACCHO, *vel pictis perdere chartis:*
Dexter APOLLO *mihi* (*ejus perculsus amore*
Sacra fero) *Aonia lymphas de fronte propinat.*

The

The Shepherd commending the meanness of his life complains, that since the Heavens and all things else are Governed by a certain rule of Providence, *yet that humane affairs go not on in so setled a course, because Good men go backward, and Vice only is rewarded.*

I am the *Man* that curbing my desires, (quires,
And checking passions, which my mind re-
Command more largely and more freely sway,
A Scepter, than if *Carthage* did obey,
Or I joyn'd *Lydia* to the *Phrygian* shore,
And that to th' *Indies*, hardly known before.
Under a little roof with house-hold bread,
Securely I a life *contented* lead,
I care not to approach when *Trumpets* sound,
Calling to arms, on rigid *Mars* his ground.
His *Playes* to me are misery and wo.
Nor dare I on the rugged *Ocean* go,
In Ships; (a thing forbid) but Ah! our times
Do *run* more fitcely to *forbidden* crimes:

I'it nothing think you, thus to stayn the flood,
And fields, through *civil* War, with *noble* blood?
But you must adde the *sacred* blood of *Kings*!
Fatal to after ages: hoydagings! (place,
Of Law, dread Law! which yielding now gives
To *arms*, and *Vertue* meets with foul disgrace.
But whither now my Boat? you must contain
Your self in *Rivers*, not run to the Main,
Where threatening *Rocks* with their obscured head
Swallow you up, when danger least you dread.
When therfore *night* is vanish't, and the day
Appears, inlighten'd with the glorious ray
Of *regal Sol*, arm'd with my Sheep-herds crook,
With *Bag* and *Bottle* hanging by, I look
My Sheep, and to the Fields, whose Green is lost
Under the texture of a *morning* Frost,
I drive them: when the *Sun* advanc't more high,
In his *Diurnal* course through th' arched sky,
Makes *Grass-hoppers* to sing, ith' *parched* grass.
Then to the Rivers or deep lakes I pass,
Driving my *Flocks* to water, which I lead
Panting through heat, thence to the *loved* shade.
Where the tall *Beech* and thicker leaved *Oaks*
Clashing their friendly arms with mutual stroaks
Make cooler coverts, under which *Lambs* please
To eat, to sport, to play, and take their ease,
How it delights now on my Pipes to play!
Anon my body on the grass to lay,
Seeking to take a nap, while in her song,
Progne bewailing her so grievous wrong

In

In mournfull notes, and all the *woody* Quire,
With *warbling* strayns, would perfect my desire.
Then, duskish when it grows, I quick arise,
And give to *Pan* a Lamb in sacrifice,
Who taught me *sacred rimes* which while I sing,
And lead my Sheep unto the *Christal* spring,
Their Dugs grow full of milk; but now the Sun
Ready to set, the *evening Star* is come, (sight
Lo you, (to Shepherds so well known) whose
Bids us to fold our Flocks and count them right,
Lest some perchance strayd out into the Plain,
Or broke into the Fields repleat with grayn;
Where being taken they become a prey,
To the rude Clown who makes them soon away
Or else perhaps they wandring to the Sheep (keep
Of some near neigbouring Shepherd, where they
Among the rest, till now through custome bold,
They'r driven to some strange and unknown fold.
Thus, thus I spend my life, and in content
Retir'd from the world my days are spent:
I thirst not after Rule, nor do I swell
With lusting after Kingdoms, I can tell
That such ambition's void of all that's good
Stand out for nought, but gorge themselves with
Ah! who will Faith or Piety approve, (blood
If good men be condemned, and such as love
Mischief, and Vices, be the only men
Set by and rais'd by Fortune from the den
Of unknown Stocks?
Yee Guardian Angels of this once blest Land

Have you ſtill for our good the ſame command?
'Tis true the gliſtring Stars and heavenly trayn
Do ſtill in one continued courſe remayn
The Moon doth ſtill encreaſe & wax & wane,
The Sun keeps on his yearly courſe whereby
The Winter froſts denude the Tree's grown dry;
Which being lately beautified with green,
Yielded a ſhade moſt pleaſant to be ſeen.
The Summers heat ripens the corn, and then
It's heat by Autumne is allay'd agen.
But wretched man lives without rule or ſquare,
Without proportion all his actions are;
Is Fortune regent that doth blinded go,
And with unequal hands her gifts beſtow?
Powr acts by will, and will without reſtraint
Doth what ambition teacheth, and the Saint
Is baniſh't from the Court: Oh horrid times!
When [a] *Vertue* bears the punish-
[a] The King. ment of Crimes:
Q. Cromwel, &c. And *Wolves* pretending harmleſ-
neſſe bear ſway.
Forcing the *Britains* blindly to obey;
But pious Ah in vain for Gold they haſt
To th' Indies: True Religion is not plac't
In Wealth or Fortune (ſurely Heaven denyes
Goodneſs to bad, though proſperous treacheries.)
Who were the firſt that brought their private
For publick Treaſure, & as 'twere by ſtealth [wealth
Made that the lure to ſin? Who firſt found Gold?
And Pearls? not willing to be known from Mould.

Before

Before that time, no *jealousies* and *fears*,
No dayly *Plots* appear'd, no widows tears,
Were seen for *slaughter'd* Husbands, no mad rage
Of civil war corrupted had the age.
No *Sword* was sharpen'd yet against its King,
But uncorrupted Faith did duely bring
The *People* to the *Prince* with loving zeal
(Blest *Omens* of a happy Commonweal)
The warlike *Trumpet* was not yet, no blood,
The *Wearer*, or his *Arms* had yet embrew'd
The *Sea* was rugged, *free* the shore,
All were contented with a *little* store
They did possess: the greatest of their boast
Was to have seen and known their proper coast:
But *now* both Sea and Land are grown too smal
To feed our base ambitious minds withal
Desire to *have* and get burns now more fierce
Then *Ætnae's* flames, (renown'd by *Virgils* verse)
Stands ought it'h way? death shall remove the stock
We can bring *Kings* themselves unto the block
If such may be their fate? O dearest God, (rod!
Ironice. How dreadfull are thy *Laws*! how sharp thy
Alas! fool that I was! I once had thought
That just, which now I see is vain and nought.
Cæsar though oft forewarn'd at last was slain
By his own Subjects, a rebellious trayn.
But great *Augustus* on the factious head
Of most, revenged *Cæsar* murthered.
But Ah! for *Martyr'd Charls* what man or State
Will vengeance seek before it be too late?

O come *Great God*, we pray thee at the length,
For without thee, vain is *our* help or strength.
Let *Charls* the *second* in thy care be chief,
Guard *him*, and give to *his* Affairs relief;
Preserve *him* safe, and when he will demand
His right from *English Rebels*, guide his hand,
Make them to know that thou dost Rule on high,
Strike them with Lightning from the thundring Sky.
Revenge his Fathers *guiltlesse* death on them,
While there remains or Root, or Branch, or Stem.
But whether now my *Muse*, where wilt thou
Among the *Shrubs* it fits me best to shroud? [croud?
And not to climb the *Cedar* prond and tall,
Least while I seek to rise, I climb to fall,
Honor or *Hopes* calls most men to the Court,
Where one being wrought on by the great resort,
Is straightway struck, and shortly hopes to be
Seen in the *City* in full Majestie.
Another with much labour, toyl, and pain,
Would fain climb high, but all his labours vain.
This courts *Gemmes* and *Gold*, nor th'Indians can,
Nor *Europe* fate the hunger of this man,
Not fertile *Lybia's* plenifullest store;
But as he gets, so still he covets more.
Another to the people shews his tayl;
Boasts his *descent*, that so he may prevayl,
To draw the Fish into his Net: and there
Another for his valour doth appear,
And in the *Publique* place himself presents,
Spoyls of his *Foes*, his *new got* Ornaments.

A.

A ruſtick ſhepherds life doth laugh on me
More ſweet, than all the lives that be.
I, in my meaner way, great things deride:
For why, I know the *vales* have ſeldome try'd
The force of thundring *Jove*, when *mountains* high
Have trembled at his threatning Majeſty.
The meat and drink purchas't by me, is not
Bought with the treaſure of much goods *ill-got*;
My ſleep's unguarded, I fear not to dye,
But in my little *cot* ſecurely lye:
Not troubled with the noiſe of men, or drums,
No *trumpet* there or *horſeman* ever comes.
Oft when I riſe, I ſit a little while
Upon my fragrant bed of Camomile;
The Strawberries that in the thickets thrive,
My fainteſt hunger ſerve away to drive:
And pleaſant *apples* (as my *Grandſire* firſt)
So do they ſerve to quench my greateſt thirſt:
While *Great ones* drink in gold, poiſon and blood,
I drink clear water out of wholſome wood.
Thus do I paſſe my time, harmleſſe to all
But *birds*, for whom I make ſome new pit-fall.
Thus ſtranger to the world, yet to my ſelf
Known, ſhall I dye, and leave this worldly pelf.
But, *Sol* withdrawing, the approaching night
And *Starres* appearing, do to ſleep invite.

READER,

READER,

ACcept these lines, which I have plainly writ,
Though not adorn'd with curious Art or wit,
And thou shalt be my *Patron*, at whose beck
My *Muse* shall hoist her sailes, or give them check,
So may I chance hereafter to relate
Some things more *solid*, and of greater weight.
And as our *Palat*'s pleas'd with various fare,
So is our *mind* with studies choice and rare:
All things have changes: ev'n the *Law* it self
May lye and gather cob-webs on the shelf, (vise
Though they be thine (grave *Cook*) who didst r
And mend the same, or *Plowden* grave and wise:
But I love *various* learning, and so do
Make it my study, and my pastime too:
And thus while others play at Cards, or Drink
Away their time, I on *Apollo* think,
And pray his favour, that he will admit
Me from the *Muses* fount to sip some wit.

1659. Yours in all officiousnesse
and Love most obliged

FINIS.

REPENTANCE
FOR THE
MURTHER
OF
Charles the Martyr.
AND
The Restauration of *Charles* the II. is the only Balm to cure *Englands* Distractions.

'TIs true, our *Nostrils* lost their *Breath*; What then?
'Cause we sinn'd once, shall's ne're be good agen?
We murther'd *Charles*, for which, Infernal Kings
With worse than *Ægypt*'s Plagues have scourg'd our sins.
The *Martyrs* Goodnesse Angels cann't rehearse;
The *Rebels* basenes's Devils cann't expresse:
Who in their Lower House have acted more
Than *Belzebub* in Hell, or th' Earth before.
And did not *Charles* the Son yet shine, I'de say
That, God of Nature, and the World decay.
But God is God, and Satan's Fraud we see.
Charles is our King, and Rebels, Rebels be.
Then since we ken a Traytor from a Saint, * *The*
Let's be for God, our King, and * *Bel* recant. *Rump.*
Hee'l dry our Eyes, and cure those Wounds which we
Receiv'd i'th' dark, groping for Liberty;

For Liberty, which kept us all in Fetters,
Slaves to the Rump, and to the Rumps Abetters:
Who Freedom and Religion up cry'd,
When Freedom and Religion they destroy'd,
Who killed us with Plaisters, and brought Hell,
For Paradice: So *Eve* by th' Serpent fell.
Then if the death o'th' King caus'd all our wee,
The life o'th' King had sav'd us, all men know:
Behold him, in his *Son*, whose splendid light,
Shall heal the darknesse of his *Fathers* night.
'Tis madnesse to use Candles in the day:
What need a Parl'ament? when *Charles le Roy*,
Stands at the door, and to us fain would bring,
Freedom and Laws, instead of Rape and Sin.
The glory of a King is to command,
But *Subjects* shame to *sit*, when he doth stand.

God save the King, C. B.

Never forget Reader, That the * *Presbyters* in their Almighty, scotified, nullified, Solemn League and Covenant, with their hands lifted up to the Most high God do swear, That they will preserve and defend the Kings Majesty, his Person and Authority: And that they have no thoughts nor intentions to diminish his Majesties just Power and Greatnesse. Yet they do also there swear, that they will extirpate Episcopacy, although so to do, is contrary to the Kings Will, Laws, Command, Safety, Greatnesse and Authority: As if his Majesty had no just Power, but what their Faction vouchsafed and pleased to think fit.

* *Qui Curies simulant & Bacchanalia vivunt.*